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REGISTER

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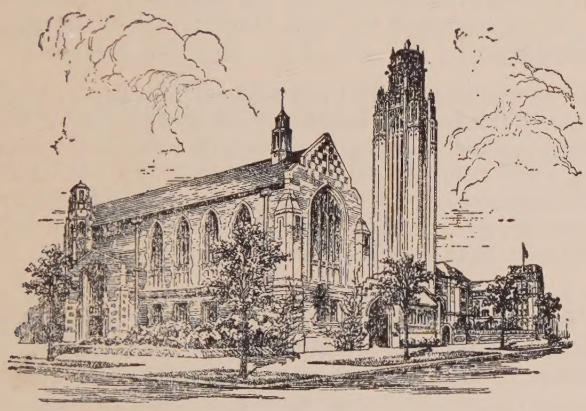

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JERUSALEM AND THE UNITED NATIONS

By VICTOR OBENHAUS

[*Professor Obenhaus is just back from Palestine. He made a flying trip to observe the Jerusalem situation, and the Editor of* THE REGISTER *asked for this concise report.*]

On no other spot of the earth's surface do a few square feet of soil mean so much to so many people as does the area covered by the city of Jerusalem. The longings, deep religious convictions, and aspirations of Jew, Moslem, and Christian are focused there.

The current history of Jerusalem and the new nation of Israel is familiar to every reader of the daily press. What may not be appreciated, however, is the fact that the current events are of a piece with all that has gone before. The brilliant achievement of Ralph Bunche as a mediator in the Arab-Israel tensions and the recent vote of the United Nations to internationalize the city are inextricably interwoven with the history, devotion, and aspirations of the Jews, Moslems, and Christians, for whom Jerusalem is the Holy City.

A fact-finding committee of which I was a member was sent by the American Christian Palestine Committee to study internationalizing of the city. A fact of inestimable significance in addition to the history mentioned above is that of the formation of the nation of Israel, which came into being in May, 1948. In a war which saw Jerusalem within hours of collapse and surrender, the new nation rescued the city. The combined Arab nations were being successfully opposed when the mediator for the United Nations effected a truce. That truce is in force at the time of writing.

However, a new nation which has successfully waged a war and rescued the city which is the symbol of its national aspirations can hardly be expected to take calmly the internationalizing of that city by an organization which had been unable to implement a previous similar attempt. In the meantime, a costly war had been waged. Furthermore, it became increasingly apparent that the real issue was not that of internationalizing the city but that Jerusalem was again a pawn in the vast struggle and conquest for power. The curious alignment of Moscow and the Vatican, with satellite and dependent nations pressing for the changed status, and against the vote of Britain and the United States, reveals where the real struggle lies.

Significantly the two nations most directly involved and which now share control of the total city of Jerusalem are vehement in their insistence that internationalizing is unnecessary.

Not without significance, too, is the fact that Israel, though a little nation, is a powerful one. As it changes the despoiled and eroded land of previous profligate conquerors and occupants into territory of life-sustaining agriculture and ever increasing industries, its democratically administered economy and government represent a threat to the feudal structure of the nations which surround it.

These facts plus many others which need amplification give rise to the essence of our committee's report. We were unanimous in our decision that the internationalizing of Jerusalem was both dangerous and unnecessary.

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REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

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THE PREACHER AS A THEOLOGIAN

HIS RESPONSIBILITY FOR HELPING PEOPLE WORK OUT A CONSTRUCTIVE RELIGIOUS PHILOSOPHY OF LIFE

By ALBERT W. PALMER

[*Dr. Palmer needs no introduction to readers of* THE REGISTER. *Ex-Moderator of the General Council, President Emeritus of the Seminary, and Professor Emeritus of Practical Theology, he was recalled from a busy life in California to give the Lectures on Preaching during Ministers' Week. This was the first in the series.*]

THE preacher of today lives almost as varied and exciting a life as that of a chameleon on a Scotch plaid. His talents should include, if possible, those of a theologian, a sociologist, and a psychiatrist of sorts, and he may have to be, in addition, an executive, an educator, a priest, a biblical scholar, a lecturer, a traveler, a public relations expert, an architect, a Rotarian, and a caller of square dances! Of course, in reality, he is none of these things—at least not primarily. He is a preacher, an interpreter of life as valued and judged by the Gospel of our Lord Jesus Christ. And so the first and most essential thing he has to be, before any of the others I have catalogued, is to try just to be a Christian in his heart. That is the hardest thing of all, and to it he may add the others in proportion as his native endowments and educational opportunities permit.

Because he is really none of the things listed above, except in an amateur way, the professionals in each field will remind him of that fact in no uncertain terms! These reminders will keep him humble and perhaps help him to be the thing he ought to be above all else—a Christian. Even there, as he looks into the eyes of his Master, he will know that he is also an amateur, and sometimes a very bungling one, tragically ineffective at the one point where the world thinks of him as an accomplished professional.

We shall not, in this lecture series, go

through all this catalogue of the character parts the preacher has to play, but let us make a start, at least. I shall begin, therefore, with the preacher as a theologian. I do this partly as a concession to the temper of our age, which, in professionally ecclesiastical areas at least, is showing a renewed interest in theology. But I do it also because I believe that sound thinking about theology is essential to Christian living.

I

When I was a theological student, the Higher Criticism held the center of the stage. As liberal scholarship won its battle there for a Bible of progressive revelation through many literary forms and a thousand years of growing insight, the focus shifted to the Social Gospel. This is now accepted, in principle, though not with equal enthusiasm, everywhere. Even in Europe it is now recognized that the ethics of Christianity are not purely personal but have a bearing on social groups, whether economic, political, or racial.

Liberal Christianity, having won its battle for a historical-critical conception of a developing Bible and a contemporary social application of Christian ethics, ought now, logically, to turn immediately to the problem of the salvation of the individual soul, the needs of which are being emphasized by modern psychiatry and psychosomatic medicine. This change of focus is actually taking place today, but only under heavy competition. It may have to await, in part, the clearing-up of certain basic problems in theology, for neo-orthodoxy has arisen and demands the spotlight ahead of psychology and personal religion.

Neo-orthodoxy took liberalism by surprise. It had been supposed that the conception of the Bible as a repository of miraculous and infallible revelation and the conception of salvation as a forensic deliverance by theological formula had been outgrown and would linger on only in certain fundamentalist groups more or less out of contact with modern scholarship and scientific thought. Then arose Barth and Brunner. Then came the rediscovery of Kierkegaard, until that name attained a popularity akin to "that blessed word, Mesopotamia." Following Europe, and doubtless influenced here, as there, by a baffling and discouraging post-war situation, apostles of neo-orthodoxy have arisen in America also. Indeed, as expounded in varying forms by Reinhold Niebuhr, Nels Ferré, and Edwin Lewis, and in England by C. S. Lewis, it is currently regarded as the popular theology of the day.

An inevitable and probably wholesome reaction against neo-orthodoxy, so far as it is atavistic and defeatist in spirit, is already under way. This is evidenced by current books like Fosdick's *The Man from Nazareth* and Sperry's *Jesus, Then and Now*, which call attention again to the factual and biblical, as over against the doctrinal, approach to a true understanding of Jesus. More directly critical evaluations of the dogmas of neo-orthodoxy itself are found in Harold De Wolfe's *The Revolt against Reason*, Daniel Williams' *God's Grace and Man's Hope*, and Roger Hazelton's *Renewing the Mind*. We of the liberal persuasion owe a debt to neo-orthodoxy for its wholesome challenge to the blithe and superficial hopefulness with which this century began. We all need to face anew the grim realities of the world and remember that the heart of man is desperately wicked. Human progress is not automatic. Creation is never painless. Defeats and detours are not unknown even in the subhuman evolutionary upthrust. Why should we on the human level expect to be exempt? Whatever your theology, it must reckon realistically with the most disturbing and discouraging

facts in the universe, or it cannot speak with authority to modern man.

But, while we are indebted to neo-orthodoxy for setting forth the problem, many of us are not happy over a solution which often seems so close to pessimism, so unhistorically minded in its treatment of scripture, so little concerned with the teaching and ministry of Jesus, and so negligent of the spiritual values also to be found in science, philosophy, and psychology, as well as the deep religious insights in secular literature and in the other great religions of the world. Some of us still regard all truth, goodness, and beauty as our spiritual heritage, regardless of the label it bears or the flag it flies. We feel that God's revelation of himself, while supreme in Jesus, was not denied to Confucius, Buddha, Socrates, and Plato. Nor did God's revelation cease when the Bible was completed. Indeed, the true Bible, the ultimate sourcebook of all high religion, is never complete. Wherever scientist, philosopher, or poet glimpses new aspects of the eternal Truth within the universe, "thinks God's thoughts after him," as Professor Le Conte used to say, there a new verse or chapter of holy scripture is being written.

Now the preacher, while he is not technically a theologian, must be one to a certain degree, for he is the only theologian the average layman knows. His task is to understand and interpret the technical jargon of the professional theologians into language which the layman can understand—"put the fodder down where the calves can reach it"—to use one of Professor Arthur Holt's unforgettable farmer analogies! The preacher is the pipe line through the desert bringing such water of life as theology may contain (and it ought to contain a lot) from the reservoirs of scholarly research to the dusty plains of common life.

For the layman needs theology. That is to say, he needs reasonable and satisfactory answers to his inevitable questions about life—questions such as: Is there a God? What is God like? How can one come in contact with him? What revelation has he made of himself in the Bible and elsewhere? How shall we think of Jesus? What authority has he? What bearing has all this on personal conduct, on worship, on social relations, on death and immortality? These questions indicate what I mean by saying in the subtitle to this lecture that the preacher has a responsibility to help people work out a constructive philosophy of life.

II

The first and basic need of laymen today is for some glowing and operative convictions about God. Walter Lippmann, many years ago in his startling book, *A Preface to Morals*, brought out the fact that "the acids of modernity" have eaten away and destroyed the traditional anthropomorphic picture of God and have left only what the old lady called "an oblong blur" in its place. We hear a good deal of ranting about the Communists' "anti-God" attitudes when we might better be inquiring: "Anti-what-God?" Perhaps communism also suffers from theological illiteracy. Perhaps we might better devote ourselves to setting forth a conception of God which could overwhelmingly command the respect, acceptance, and devotion of reasonable men everywhere, whether Communists or not.

In 1937 I made a visit to Russia accompanied by my son and nephew, both college students at that time. Our Leningrad guide was a very winsome and intelligent young Russian woman, also a college student. As she took us through what they call a "Park of Culture and Rest," which means a recreation ground heavily impregnated with orthodox Communist propaganda, we sat down to rest in some

empty chairs on the fringe of a crowd listening to a fervid lecturer. "What's he saying?" I asked our guide.

"Oh, he's giving an anti-God lecture," she replied. "He says that now we have science to tell us about things and that the church has always fought science, so we don't need religion any more."

I said to her: "You may be interested to know that, in the group of religious people I belong to in America, we don't think of religion and science as foes, but as friends. We think the facts science reveals about the universe are also facts about God."

Quick as a flash she demanded: "Then God makes earthquakes?"

"Yes," I replied. "On the physical level God makes earthquakes, but on the human level he makes man capable of understanding earthquakes and of guarding against them and also inspires them to help one another in times of earthquakes."

After a continued and interesting theological discussion, she said: "Well, nobody ever said anything like this to me before! I don't understand it very well, but I'll think about it!"

Someone has said that "religion began as cosmic emotion." It can still begin there. One Bible everybody reads and wonders about is the universe in which he lives. A college professor once said to his students: "The facts on which this course is based you will find in your textbooks and your laboratory course. My function is simply to interpret those facts." And that is the preacher's function—to interpret life, all life, in terms of its revelation of the presence and activity of God—that "Power not ourselves which makes for righteousness," as Matthew Arnold put it. In the best and truest sense of the word, the preacher must be an existentialist! That is to say, he must help people to interpret the facts of existence in which they are submerged. This means making God a contemporary, an ever present Reality and Power whom we must apprehend and to whom we must make adjustment. To the average nonreligious person, and even to many laymen in our churches, this would come as a startling idea, for popular traditional theology has placed God far away in heaven and long ago in Bible times. The preacher of today needs to awaken man to God's living presence in the ongoing creative process all about us.

III

Having done that, the next theological task of the preacher is to interpret Jesus in terms of what he really said and did, what his message cost him on the cross, and what his abiding and increasing influence has been in human life. The universe is incomplete without Jesus, and a true philosophy of life cannot leave him out. Because his revelation is on the human level, it becomes our highest knowledge of the character of God. An adequate conception of God cannot think of him as less than his incarnation in Jesus Christ.

From Jesus, the preacher's theology must go on to the rest of the Bible. People largely neglect the Bible today or else go to it as a miraculous and infallible book to foretell the future or to provide proof texts in support of traditional theological ideas. The preacher of today must be a biblical interpreter, making plain the truth about its historical origins, its literary forms, its developing and sometimes divergent religious teachings, and yet its massive and substantial unity, above all such differences, as the world's supreme record of spiritual truth and aspiration.

For the average layman, and still more for the great semipagan world outside, Jesus and the Bible seem utterly remote from modern life. The religious meanings they are supposed to convey are regarded as beautiful but impractical ideals. Religion has become for most modern men

what Rabbi Silver once called "a pious irrelevancy"—good enough for those who can live in such a dream world but not vitally related to life itself as we know it. Jesus is a figure in a stained-glass window, dressed in many-colored flowing robes, with long hair and a feminine appearance, who is waiting to welcome us to heaven when we die. Or he is a mysterious victim dying in agony upon the cross to placate the wrath of God and consummate a transaction with the senior member of the Trinity which shall make possible a legalistic forgiveness on the Day of Judgment for our sins and those of Adam.

The contemporary man or woman allows in a rather vague and unreal way that all this may be so—probably the theologians know best—but it seems distant and unrelated to the vital realities and living issues in their own lives and in the lives of others, as depicted in the morning newspaper.

To the preacher who would really meet and stir the minds of men in this troubled, confused, and wicked world, there comes a clarion call to be a theologian. He must make God real to men as a living presence and contemporary power—as One who cannot be evaded, ignored, or defied with impunity. The "thunders of Sinai" must ring out in terms of a contemporary rediscovery of the living God—a God who did not say everything he had to say the day before yesterday but is speaking still in terms of scientific truth and current moral tragedy, even as he has always spoken down through the centuries.

The preacher's theology must take the Bible and translate it into terms of living reality until Gideon's threshing floor is seen to be akin to a modern factory and Isaiah's temple no more capable of being filled with the divine presence than the hall where the United Nations meet or a summer conference of high-school youth lighting their candles in the shadow of a majestic mountain forest.

To "the Man from Nazareth as his contemporaries saw him," the preacher-theologian must also add the Christ whom he knows himself, not as a pious irrelevancy or a doctrinal device for a forensic salvation in the hereafter, but as a living, vital, directive force, an inextinguishable conscience and a bugle call to steadfast faith and humble creative service for the Kingdom of God. He will do this all the more effectively if, along the high road of the centuries, he knows and reveals to his hearers the Man from Nazareth as Paul saw him on the Damascus road, Francis at the little chapel in Assisi, John Bunyan in Bedford jail, Gandhi in his mornings with the New Testament, and Albert Schweitzer in the African forest. Thus shall Jesus become for the preacher and his hearers the One whom Walter Horton has so magnificently defined as "Our Eternal Contemporary."

THE PROTESTANT VISION

By PAUL TILLICH

[*This is substantially the third in the series of Alden-Tuthill Lectures delivered during Ministers' Week by Dr. Paul Tillich, Professor of Philosophical Theology, Union Theological Seminary, New York City. The first lecture dealt with "The Meaning of Despair in Contemporary Theology"; the second suggested "Desperate and Hopeful Answers." The third recommends a Protestant answer.*][1]

THE title of the third and last of these lectures, "The Protestant Vision," is significant. In the first lecture we dealt with the problem of the theology of despair (in which we all participate in one way or another). Lecture II tried to develop the concept of courage not as an especial moral quality but as a quality of life itself, affirming itself "in spite of." Then we distinguished the Christian from the Stoic form of courage and described the many ways in which the Stoic courage, the courage against nonbeing and meaninglessness, is working today in the resistance against a dehumanizing world and how Christianity adds to this, transforming at the same time the courage against the despair of guilt.

I

What can Protestantism say, not only to the despair of guilt, where it can say very much, but also to the despair about meaninglessness and nonbeing? Now I believe that there is no isolated "Protestant Vision," but Protestantism is a principle within something larger—within the universal Christian substance. There are not two realities: here Catholicism and there Protestantism. But there is the Catholic substance and the Protestant principle, and their relationship and their power to answer the question of despair in their relationship is the real question of our present Christian situation. Augustine often spoke of the disruption between God and the world, of the splits, the separations, between man and man, and of man against himself. He felt all the different elements of the ancient world and experienced them in himself as life's problems and not as philosophical theories, and therefore he could not avoid trying to give an answer to the despair of the end, of meaninglessness, of nonbeing. His answer was not the answer of an individual, neither an heroic Stoic answer nor the paradoxical courage of the Protestants. His answer was participation in a new reality in which the disruption in these three respects is overcome: the disruption between God and the world, between man and man, between man and himself. This reality appeared to him in the tradition of his Christian mother as the "Assembly of God"—what we call today "church." And for him this "Assembly of God" represents the Kingdom of God on earth in the situation of despair, split, and conflicts. Christ was for him the reality of the reconciliation of the new, which is first of all reconciliation of the conflicts and splits and estrangements of

[1] Dr. Tillich read this manuscript and wished to emphasize that this article is not based on a written manuscript but on the records of a stenographer. The speaker based his speech on written notes only.

reality, and the church is the continued presence of this new reality in history.

The church which he saw as the answer to the disruptiveness of reality is the catholic church. What does "catholic" mean? For all. Why "for all"? Because it embraces all elements of reality within the church, every element of reality being received and transformed into the movement of the new being. This is the vision of the Christian church, whether Protestant or Catholic, and only of such things am I now speaking which are the basis for Catholicism as well as Protestantism. The decisive thing is the presence of a reconciliating reality, of a new being, a new reality. This presence can overcome the infinite distance of despair. Here the split is overcome; the estrangement is conquered by reunion. That is, for instance, what the presence of the sacramental substance in Catholicism means; the substance which is on the Altar as the power of reconciliation, a power of a new reality to which you can go, which you have here and there, and which is continuously reconstituted in the Sacrament of the Altar. There is the consecration of man and nature through the sacraments. Every element is in principle taken out of the anxiety, out of the estrangement and conflict. This was the answer of the early church. In Protestantism this sacramental intuition is lost, and so it is in secular humanism.

The second thing which gave the early Christian group the certainty, fixity, power, and courage of overcoming despair was the community of this reality for which the church stands. In the individual, courage was supposed to be deservable by the participation in a communal reality, and this communal reality was called the "Community of Love." In Augustine and in the Roman church, love is the predominant concept; love, namely, in connection with our problem of despair and disruption, is the opposite of despair. Courage is the beginning, is a power. Love is the action penetrating every moment of reality. Love is not emotion, although it has emotional elements as everything human. Love has a much profounder meaning. It is ontological reality.

Here I must say something about the relationship of eros and agape, because love is the answer to the problem of despair. If the life-process is separation and love is the reunion, then the separated parts belong to each other and complete each other. The drive toward this completion is what has been called eros by Plato and his followers in later ages and by everyone who talks and uses this love today. This means that eros is an element of love which in no moment can be thrown away. But there is at the same time the anxiety of separation, the authority, aggressiveness, the will to death of ourself and others, or, what is worse, the antipathetic feeling against people. We simply do not like them. That is a reality, and love now becomes the paradox, the "in spite of." And this is the other side, which Christianity added to the doctrine of love. So we need both elements, and, if one is taken away, the whole structure becomes distorted; and I do not hesitate to say that this contradiction is a perversion of the real love experience—of the ontological character of love and even of the Christian idea of love. The Christian contribution is, in the Greek, called agape. Eros contains elements of desire and friendship, but this does not put it into conflict with agape. Agape is love in all its elements but under the criterion of the "in spite of." Augustine has distinguished between right and wrong self-love. The real self-love is today what we would call self-acceptance in spite of self-disgust and self-hate, and this is the greatest work of agape. This I wanted to say about the Christian answer from the viewpoint of love in relation to the individual.

II

Now let us consider love in relation to communal relationships. We have in mind the social dehumanization in East and West. We said that dehumanization means destruction of creativity. Mass courage is wrecked if not based on the power of the new being. What I would like you to do in the name of Christianity is to have a "resistance movement" against the present form of dehumanization in East and West. We are already in the situation of the resistance movements, because the power of the industrial machine which keeps us under continuous objectifying influence only keeps making us patterns, adjusted models. Against this, love can react and maintain creativity, and the Christian resistance movement can be a movement in the power of love against the power of mechanical dehumanization. Why is love creative? Because love is the reunion of disrupted elements and is something greater than these. In this sense every love relationship is creative. It brings something into relationship which was not united.

Let me look back at the sacramental reality into which all things are driven in the early Christian idea of the Word. I spoke of the Sacrament as the uniting of the divine and the human. Wherever it does so, art is created. Love produces the creative power of human beings (of man and nature). It makes the other through one's self more than he was before and ourselves through the other more than we were before. That is implied in the meaning of the "in spite of" love. Love is active. Love does not let the other sit where he sits now. In every act of real love, another being is created on both sides of the love relationship, because love drives beyond what is given to that which could be developing—the inner power of reality. All these things are universally Christian, but they are partly usurped by the Roman church. They are largely lost in Protestantism and humanism. Love, of course, can be found in every Protestant theology, in all documents and sermons; but it is not love as a uniting substance in what Augustine has called the "love of love": the love of the pure substance, the real uniting force of love, the divine round of things—that is what he meant. Love in Protestantism is often moralistic, conscientious, nice and benevolent, even suppressed hostility. But the love substance is lacking.

III

We have discussed two points which belong to the catholic substance of Christianity in all periods: the sacramental presence and the communion of love. The third is authority. There are two kinds of authority. Erich Fromm calls one rational, the other irrational, authority. I would call the one authority of fact, the other authority of principle. Love admits only the authority of fact. If someone has authority, but not the authority of principle, that someone by himself and always by his position has authority. The second is the totalitarian authority. It breaks the object of love and transforms him who loves into someone who uses force. The Christian problem is the authority which is united with creativity and courage. Think of the authority of Jesus in Christianity. The problem has been seen very clearly in the Fourth Gospel: He who believes in me does not believe in me but in Him who sent me. There you have the whole answer to the problem of authority.

There are two expressions of this authority of fact—tradition and symbols. Nonhistorical thinking is dangerous, easily producing emptiness and despair. I believe that the lack of traditional consciousness in the Christian churches of this country is a real danger, because tradition is a foundation of factual authority

and, therefore, of the courage of overcoming anxiety of emptiness and meaninglessness. We are living in the power of the tradition as the substance, the catholic substance of which I speak. We should not dismiss this tradition lightly. *The spiritual substance has a temporal dimension.*

Finally, symbols are expressions of sacramental vision and of love, community, and courage. In Christian experience courage finds itself and must express itself in this form. You almost find no important book in which the demand is not raised for symbols, and this is naturally so because, if there is a lack of one kind of symbols, other symbols enter; and we are seeing the demonic symbols which have replaced the divine—such as the swastika against the Cross. What I have said is universally Christian. It is the catholic substance of Christianity; but it has been transformed and distorted by the Roman church and has been partly lost in Protestantism and humanism.

IV

What is the Protestant principle? It is a protest against the catholic substance, but it is a protest *within* the catholic substance. Protestantism will fall into social emptiness if it does not realize that it is a protest within the catholic, the universal Christian substance. Since this is so, the split between the two churches is utterly tragic. And the greatest expression of this fact is that even the new reality as it appears in time and space under continuous disruption and estrangement and anxiety and despair becomes itself disrupted. It is the old split between the priestly and the prophetic protest. The new reality appears in a revolutionary experience, something which breaks through, which comes into us as something new. But, after it has appeared, it becomes objective. Here it is. We can see it. It is approachable; it is manageable. It is at the disposal of man. And man identifies his finitudes with that which transcends infinity. The holy becomes first human and then demonic, and against this perversion in all religions the prophetic protest arises. The protest is done in the name of absoluteness of the absolute, the ultimateness of the ultimate denying any finite which claims ultimacy.

Only on such a basis is paradoxical courage possible. If our courage is dependent on merely human management, then psychologically or morally we are lost. Then our courage breaks down necessarily. And that is the reason for the situation in which Luther found himself. He felt he could be confident that he was accepted, although he could accomplish nothing by himself, and his protests against the Roman church were three: (1) He protested against the mechanization of the Sacred substance. He protested against the Sacrament, which had become a law and a means of power and a mechanical instrument to force something upon God; he fought against the depersonalization of love, against the fact that courage was transformed into obedience to technical performance, all done by the hierarchy. He fought against that object which I would not deny after I have said so many great things about the Catholic church. (2) He fought against the identification of the community of love with the laws of the church and the transformation of love into so-called "good works." Good works start in man but are not the outgrowth of the substance of life. *Caritas* becomes charity. If we do good works and call that love, then we never do enough. We must do much more, and, if we cannot, we compromise. (3) He fought against the principle of irrational authority. He fought against the wrong safety which every authoritarian system gives. But this is the situation in which the church has maneuvered itself in centuries and years. The Protestant principle attacks it. Now what

shall we answer to the great question behind these three lectures? It is a very simple answer in words but infinite in reality: Catholic substance and the Protestant principle; the courage of the Protestant principle, the other, substantial communion of the love which was the substance of the early church and must become the substance again of those who make the great resistance which can save us from anxiety and self-destruction. Catholic substance and Protestant principle, this seems to be the answer for us today.

SPOTLIGHT ON INDIA

By MARK SUNDER-RAO

[*The author, graduate of Madras University, is Assistant Editor of* The Guardian, *a Christian weekly of public affairs, Madras, South India. A member of the newly formed Church of South India, he was nominated by the Christian Council of India and Pakistan to study religious journalism in Europe, Great Britain, and the United States. One of two members of a Brahmin family to embrace the Christian faith, he feels he has a duty to interpret the Gospel to the higher castes in India and to interpret the Hindu heritage to the Christian church. In view of an altogether new missionary situation that has arisen in that country, such a task of mutual understanding has never been more urgent and important than it is now, he believes.*]

INDIA today is a republic! Its independent nationhood and statehood have received universal recognition. This fact will go into the record of contemporary history. As an achievement of freedom through nonviolent means it is unparalleled in the history of the world. But the simple fact of the emergence of a new nation and a state needs to be interpreted in terms of two types of pressure converging on the event. The first is the urge in the Asiastic peoples to throw off the shackles of imperialism and colonialism. The second is the logic of the internal history of the past, the significance the people themselves attach to the great event. No strategist can ignore either of these factors. The upheavals in the last three decades provide some clue to the situation; the rest comes through study of the three thousand years' history of the nation.

India today represents the confluence of two streams of historical pressure. On the horizontal plane it shares the turmoil of other nations. On the vertical plane it expresses its own aspirations, achievements, struggles, and frustrations. What the future holds is the precipitate of this clash of influences.

I

In this paper I intend to describe briefly what I believe to be the significance of the event viewed from within. In this connection I may refer to two outstanding historians and savants of India who have helped interpret its story to the contemporary world. The first is Sri Kanahyalal M. Munshi, a leading member of the Central Legislature, Delhi, whose book, *Akhand Hindustan*, created a stir in the prewar years. His thesis was that by no manner of historical interpretation or

stretch of imagination could there be a case for the division of the country. He was for one, undivided India. He held that Indian thought and life through many centuries have overcome and neutralized the effects of alien pressures. By a process of assimilation, adaptation, reformation, and absorption of new ideas, Indians have survived the ravage of the centuries. In relation to the future he believes that this genius will assert itself.

Opposed to this view is the thesis of the other scholar, Sardar K. M. Panikkar in his recent *Survey of Indian History*. Sardar Panikkar, until recently India's ambassador to China, believes that the past history of his country does not justify the One-India ideal. He says:

> The main social result of the introduction of Islam as a religion into India was division of the society on a vertical basis. Before the thirteenth century, Hindu society was divided horizontally, neither Buddhism nor Jainism effected this division. They were not unassimilable elements and fitted easily with the existing divisions. Islam on the other hand split Indian society into two sections from top to bottom and what is known as two separate nations came into being from the very beginning. It was two parallel societies vertically established on the same soil.

The recent history of India seems to bear out the thesis of Sardar Panikkar rather than that of Sri Munshi. And yet both of them may be said to concur on one significant point. As the former expresses it:

> Indian history is of necessity predominantly the history of the Hindu people, for though other and potent elements have become permanent factors in India, the Hindus still constitute 70% of the population. Besides, what is distinctly Indian has so far been Hindu. Islamic contribution is not specially related to India and is a part of a world culture to which Indian muslims belong. To the extent it is Indian, as in the case of mogul painting and Indo-saracenic art, the differentiating characteristic is the interaction of Islamic and Hindu cultures. In essence, therefore, the history of Indian effort towards building up and maintaining a specially Indian civilisation has to be the history of the Hindu mind and its achievements.

II

I have delineated the Indian outlook of two of the foremost thinkers only because there seems to be widespread ignorance of the strength and stretch of the Hindu mind. Statesmen whose terms of office are short lived and are subject to innumerable pressure groups may be pardoned if they are ignorant. But not the missionaries in India or the mission directors overseas. And yet what seems to present itself to the missionary observer is the prostration, degradation, and perversion of Indian religion and society. The innate genius of the country, its resilience, seems to escape even careful and sympathetic observers.

Why? Perhaps chiefly because in recent years Christian missionaries in India have not recognized the fact that our country today is progressing on account of both the contemporary political situation and the ancient heritage of the people. Since this is mainly an error in the perspective, it may easily be remedied.

The first step toward remedying the situation is closer study of the history of the people as a whole. At the moment scholars, both foreign and national, tend to concentrate on some one vertical manifestation of the thought and the life of the people. Some study the Vedanta or the Bhakti schools of thoughts. Others concentrate on the Tantric beliefs and practices or on the Animistic faiths. But very few take into purview the whole sweep of Hindu religious manifestation, penetrative and comprehensive though it is.

The second step is to understand the beliefs and tenets of sectarian Hindu be-

liefs from some living exponent. And there are many such. The Benares Hindu University, Santinike-tan, Aurobindo's Asram, Ramana-Asram, and Ramdas-Asram may be mentioned. Christian scholars might with profit offer courses in post-graduate study in one or more of these places of living interest.

Third, it would be advantageous, now at least, to give up "stewing in our own juice." I mean knowledge of the Hindu faith is derived, for the most part, from the estimates of one of our fellow-Christians. But what other persons think or say ought to be of more vital interest.

Above all in religious affairs, as in others, let us play cricket. It is one thing for a Chicago-, Union-, or Princeton-trained scholar, whether foreigner or national, to return to people who are like cows, as Gandhiji put it, unable to distinguish the right hand from the left. But it would test the mettle and win the esteem of the people if these trained theologians would go to the *best* in the land. In that process there is better chance of presenting the superiority and the vitality of the Christian faith than in any other.

The basic intuition that will strengthen and bear fruit in these days, I venture to say, is that which sees in the missionary task not a confrontation of one *system* of thought with another but Reality confronting unreality. In other words, we proclaim the good news to persons who are *already* in Christ's embrace, in the reign of Grace, because of his finished work, only to make them aware of it, humbly and perseveringly. Where response is not quick and large, the attitude that will ultimately win will be one which will refuse to be alienated, refuse to give up, but will hold on in loyalty. Because Jesus Christ refuses to be alienated from anyone, he has bound himself with humanity into one bundle of life, and he will win.

For a new advance of the churches and missions in India a basic alteration of outlook, strategy, and tactics is needed. Knowledge of India's faith and its history is one half of the battle; the other is the cultivation of the friendship of Indians who have aspirations of their own. The Christian statesman in New India must address himself to this dual task.[1]

[1] The quotations in this article are from K. M. Panikkar, *Survey of Indian History* (Hafner Publishing Co., 1948).

INTERNATIONAL WORK CAMPS

By Joseph Howell

[*Mr. Howell, graduate of Princeton University and Yale Divinity School, taught at Taft School and held a pastorate in Radnor, Ohio, before serving an apprenticeship in two work camps under the American Friends Service Committee. He also served in France under A.F.S.C. and the Congregational Christian Service Committee. He is the Secretary for Work Camps under the World Council of Churches Work Camps, administered in this country by the Congregational Christian Service Committee.*]

> . . . but to preach the gospel. And to preach it with no fine rhetoric, lest the cross of Christ should lose its power! . . .
>
> God has chosen what is foolish in the world to shame the wise;
> God has chosen what is weak in the world to shame what is strong;
> God has chosen what is mean and despised in the world—things which are not, to put down things that are.
>
> I Cor. 1 (Moffatt)

INTERNATIONAL voluntary work camps of the ecumenical church are known as World Council of Churches Work Camps. With no fine rhetoric, international work camps preach the Gospel. They are *work* camps. The common language and purpose is work, which asks no oratory but rather the presence and persistence of young volunteers of determined, dedicated good will. Words—of our heart's deepest longing and of our adoration and praise of God—are in the language of each nation. But work is a common language, simply and directly understood by those with whom and for whom and because of whom it is done.

Voluntary work, in the right spirit, has something about it that David recognized when he poured out on the ground, in humility, water brought to him by volunteers in peril of their lives—recognizing that man does not live by water or by bread alone. The water and their effort in getting it represented a quenching of David's thirst without his even drinking it. Volunteer work campers do not risk their lives, but they give their summer—its time, expense, and hard physical work—and this has its enduring effect.

Voluntary work, in the right spirit, has something about it—through a glass darkly—of God's so loving the world that "he gave his only begotten son that whosoever believeth in him shall not perish, but have everlasting life." We know God because we know his son, who came among men as a man. For all that they can say or think or believe or give, in this country, young volunteers have found, in willing, working presence among others from several other nations in a situation of real need, an experience of sharing which is, by their own words, indescribable. "Before attempting to share with you," a camper has written, "some of my summer work-camp experiences, I must confess that I am attempting the impossible. You can't write a report about it as you can about a conference or a convention. A work camp is not a canned experience, something that lasted four weeks; it is an experience that keeps on growing."

Volunteers, by their presence and their

work, if by nothing more, say in effect: "We mean this deeply. Something is terribly wrong, and we seek, with what strength there is in us, to know and to do the will of God for redeeming it."

These international work camps, which seek to give expression to part of the Gospel, are not the Gospel. The work of men's hands is neither enduring nor important in itself. Nor can the labor of volunteer groups of forty unskilled, college-age young people, working together for one month, create any substantial monuments to the glory of God. Work camps have built wooden and stone buildings, roads, playgrounds. Some have only cleared the rubble for later camps to build in its place. Whatever work they do, they do in good faith and with a common purpose to help, which, according to the New Testament, is an eternally valid act.

In some sense, even, this volunteer work can be sacramental. In communion we take bread and wine in a simple and profound act, involving simple, seen materials; yet the meaning of the act exceeds all possible explanation of it. Perhaps all work may be sacramental if done in the right spirit. Certainly, the work of volunteers in projects whose purpose is the love of God as we know God in Christ, done by those who come not because they must but because they may, has something of the sacramental about it. In the camp where the work was hardest and longest and under inspired leadership, one boy admitted that that project, "through work, has given more meaning to Christianity for me than any other experience I have ever had."

This effect, which can be seen convincingly in the eyes of volunteers departing from a project and of volunteers gathering even years later, for whatever purpose, as they talk of their experience and their friends and the effect in their lives, is out of all proportion to the given, seen elements in any work-camp situation. There is something literally inexpressible about the joy, to use a good Christian term, of praising God in just this way.

Is every camper a Christian? Every camp is Christian. Camp leaders, meeting in Germany to evaluate the 1949 camps, prepared this statement to describe the character of Ecumenical Work Camps for 1950:

> We believe that Ecumenical Work Camps are an expression and a direct implication of our faith in Jesus Christ. Believing that it is in obedience to this faith that we can give these work camps their true meaning, we acknowledge Christ's leadership over the entire life of the camp. Our obedience to Him is expressed through common work and prayer, through which we may find a deep and real brotherhood.
>
> We welcome to these camps all those who really desire to work and live in such a community. In no way is the membership limited to young people from a particular background —social, political, or religious. Church membership or affiliation is not a pre-requisite for camp attendance, nor is attendance at any services within the camp, religious or otherwise, mandatory. Willingness to share wholeheartedly in the common life, to accept responsibility for it, and to work cheerfully and well in service to others is primary. All campers should be prepared to meet sympathetically, if not actively share in the program characteristic of an ecumenical work camp including, besides the regular work, corporate worship and Bible study, planned according to the desires of each camp. It is a challenge to each camper to find and strengthen the Christian significance of the work program, the educational program, and all parts of the camp life.

Camps in 1949 varied in length from six months to three weeks. Four weeks is generally agreed to be the minimum effective period. There were three camps in Japan and eleven in Europe. About 700 volunteers worked in these fourteen camps. Of

the 128 American volunteers, 80 went from this country and returned (paying their own expenses, which involved a minimum of $625 to Europe, $925 to Japan). Thirty were already in Japan (short-term Methodist missionaries). Seventeen were already in Europe. The 97 Americans whose applications were processed in New York were from twenty-seven states and from fourteen denominations. Camps ranged from a maximum of 120 members to 12. The average size planned for 1950 is 30. From five to seven hours of work a day is usual.

Educational emphasis varies with different camps, but the proper balance seems to be achieved by choosing a general theme before the camp and informing all campers before arrival, or letting the campers choose a more specific theme after the camp has begun. Camps have either morning or evening worship services, or both, conducted either by leaders or by campers in rotation. Small groups often spontaneously organize for particular emphasis on prayer. There is regular study of the Bible.

Every camp finds opportunity to make trips into neighboring regions, to see important landmarks as well as the country itself. To the extent possible each camp seeks some significant relationship to the community. Extensive newspaper publicity and careful pre-camp planning in Japan made each community in which a camp was working surprisingly aware of the projects. The *Christian Century* for November 16, 1949, said: "Unquestionably [these camps] have secured more publicity for Protestant Christianity than anything except the Christian University in the modern history of Japan."

Not least important of community contacts are the travels after camp and visits in homes of campers who live in the same country in which the camp has worked or in neighboring countries. A dozen foreign students now in the United States are evidence of these enduring friendships.

Language is an important factor in communicating, both with fellow-volunteers and with people in the community, the purpose of the camps and the purpose of the volunteer's being in them. Nothing can be more predictable at the end of a summer than that volunteers who could not speak a foreign language at all or even passably will protest that the selecting committee should have been stricter, even if it had meant delaying them from going for perhaps another year. Accordingly, knowledge of either French or German is required for European camps. (Camps in the Far East have no requirement for language other than English.)

What have the camps accomplished? The following is a summary of the actual work done in the summer of 1949:

Isahaya, Kyushu (southern Japan)

Athletic field leveled, scoreboard and bleachers built (for new Chinzei High School); playground built for city of Isahaya; playground and play equipment built for repatriate housing settlement; benches built for Nagasaki atomic-bomb park

Itsukaichi, Honshu (near Tokyo)

Foundations laid for first National Youth Training Center, Youth Department, United Church of Christ in Japan; playground and play equipment built for war widows' children; playground built for city

Hakodate, Hokkaido (northern Japan)

In two repatriate centers graded, graveled, road built; playground and two sets of play equipment built; drainage ditches cleaned and new ones dug for larger pipes; assistance to Japanese officials in processing refugees returning from Russian territories

Agape, Praly (near Turin, Italy)

Main conference building practically completed; foundations for smaller dormitories laid; road leading to Agape two-thirds completed

Chambon-sur-Lignon, Haute-Loire (France)

Two thousand cubic feet of dirt moved from excavations near main building of Collège Cévenol to build tennis court; 10′ × 12′ × 15′ cellar dug and completed for school heating plant; a half-mile of trench for drainage pipe dug and pipe laid; foundations dug for new school building

London (England)

Redecorating an East End church interior

Ronneberg (American Zone, Germany)

Road rebuilt; rubble cleared from one room and room redecorated in "Castle Ronneberg," a conference center for Hesse youth and a home for youth who have no homes

Mainz-Kastel (French Zone, Germany)

Rubble cleared from yard and some construction completed on Gossner Mission, a training center and student home; individual families in community helped on Saturdays by teams of three or four campers

Nuremberg (American Zone, Germany)

Two concrete and steel floors and one wooden floor built into four-story shell of building to be a home and training school for young refugees and war orphans, sponsored and constructed by an organization of Christian laymen

Berlin (Germany)

Rubble cleared from court of partially destroyed Inner Mission in poorest section of city (1950 camp to construct barrack home for girls in the area cleared)

Haus Villigst, Schwerte (British Zone, Germany)

Cellar dug and room above it remodeled into a kitchen for a home for students working in Ruhr factories and mines part of the year, to earn enough to study the remainder of the year

Stuttgart (American Zone, Germany)

Youth Home, partially rebuilt by 1948 camp, completed; prefabricated, wooden barrack put on stone foundation and walled on the outside with brick to make it a warm dormitory for fifty young people

But what do campers themselves feel about their experiences? Let a few of them speak:

Only in the work camps was I able to feel a part of the community. We were able to live with the people, sharing in their problems and actually feeling the flow of their every-day lives. . . . Working with others was the best way of getting acquainted, and we were able more fully to understand the problems of foreign students after we had lived, worked, studied, discussed, and worshiped with them.—BILL CLARK.

I learned a lot though—most important, I sensed in a new and strong way the depth and seriousness and *spiritual* nature of the world crisis; the loss of respect and value of human life and personality. I have often been critical of the institutionalized churches in this country, but after seeing the lack of any real community, in Germany in particular, I realized the importance and necessity of the Christian church as a fellowship, a human community.—DAVID LARSON.

I remember small incidents . . . a smile, a toss of the head, a hand stretched out to help with a heavy cement block, a moment of complete understanding caught between two pairs of eyes—can one say that in the end these were more worth while than all the speeches and discussions about brotherhood put together? . . . One could say that we talked not so much about Christianity but tried to live it.—MARGARET DEEMS.

Each nation and culture has its differences (many of them genuinely significant), but people are people, human beings, wherever one finds them, and what we have in common far outweighs those factors which, without appreciation, divide us. . . . I firmly believe that, along with the exchange student program, there is no finer way than international, interracial, interdenominational, work camps to create an attitude of understanding. —JOHN E. HOADLEY.

World Council of Churches Work Camps are planned this year for Austria, Belgium, England, France, Germany, Greece, Italy, Scandinavia, Japan, Okinawa, the Philippines, Korea, and the United States. Where a camp may continue over several months, volunteers will be asked to arrive and leave on the fixed opening and closing date for each period. Further inquiry about them, in the United States, should be sent to the Congregational Christian Service Committee, 110 East Twenty-ninth Street, New York 16. This committee, which sponsored its own camps in France and Germany in 1947 and 1948, has helped substantially to finance the World Council camps in 1948 and 1949,[1] in which latter year it undertook to administer the processing of personnel from the United States for all the camps.

TEN YEARS OUT

[THE REGISTER *continues the tradition of hearing from alumni "ten years out." This year they were asked to give a brief autobiography and report of the decade just past and to suggest the three or four areas of study which, in the light of their experience, they would recommend to students now preparing for the pastorate.*]

UPON graduation in 1940 I was called to be the assistant pastor of the Asylum Hill Congregational Church of Hartford, Connecticut, and a few months later was ordained in my home church, the United Congregational, of Bridgeport, Connecticut. The following year I married Ruth Wilhelms of Chicago. We were called to the Stafford Springs (Conn.) Congregational Church in 1943, where Henry Wilhelms was born in April, 1945. Peter Wilson put in his appearance on December 1, 1947, and the next month the family moved to Holliston, Massachusetts, to serve the First Congregational Church of that community. Without attempting to list them in the order of their importance, we have tried to devote a major share of our time to preaching, pastoral work, youth training, and church organization, with other phases of our ministry in a related and less important but not overlooked position.

As to your second question—areas of study that seem most important from this point of years—the four above mentioned; and preaching, as well as the others, immediately breaks down not only into its mechanics in training but into a need for a background in theology, church history, Bible, social ethics, religion and the arts, and so on. So perhaps you had better leave the curriculum much the way it is. What kind of a course could a seminary require that would teach more ministers a greater love for people and a greater desire to understand them, with a corresponding ability to be more patient, tactful, and humble in their work?

HENRY H. CLARK

Holliston, Massachusetts

After C.T.S. it was one more year at the University for the Ph.D. degree. Immediately thereafter, Marguerite and our son Burton and I journeyed to Newton, Kansas, to join the faculty at Bethel College. Since that time, two more sons, Steve, five, and Tommy, three, have joined us. For two years during the war I served as director of the Mennonite Aid Section for the Mennonite Central Committee, which was largely a matter of research and rehabilitation concerning C.P.S. men. I serve as chairman in the division of the social sciences and have been active with the displaced persons work, serving on the Kansas commission

[1] Other denominations which contributed to the support of these camps in 1949 were: Church of God; Presbyterian Church, U.S.A.; Evangelical and Reformed Church.

appointed by Governor Carlson. In the tradition of the Holt-Kincheloe-Obenhaus school, I continued to make community surveys as a matter of sheer religious duty and devotion.

The practical work I received at C.T.S. in the Social Ethics Department has been of very great value. I use it daily. Dr. Palmer's homiletics classes have also been of real value in teaching and serving as lay preacher. I would like to see the emphasis on familiarity with the Bible for preachers strengthened.

J. W. FRETZ

North Newton, Kansas

Church: Serving Pilgrim, Milwaukee, eight years; content to remain here indefinitely. Will spare you customary statistics of "great progress." *Family:* Two boys, six and four, demonic genii, mostly demonic—three in one family—poor Eleanor! Bought a nine-acre kingdom nineteen miles south; summers magnificent. All ye eaters of apples in your brain—come to the Gia Russo Farm and eat of the Lord's Apples—sweet and juicy!

RECOMMENDATIONS

Theology: Fewer ghosts and ideological babel, less search for "the" truth, church, the saving of all humanity, and the like; and more simple, straight, and honest talk; more flesh-and-bone theology and less spiritism. *Social Ethics:* Emphasize the nature and resolution of "personal" problems in the individual-collective arena without succumbing to the delusion of legislative or institutional panaceas. *Psychology:* Anything to help you understand and work with people. *Biography:* Incessant study of personalities, dead or alive, indispensable. *Field Work:* More and more of it so that later awakening won't be so shattering. God bless Walker Alderton. Pick and shovel also recommended. *Religious Education:* More about handling children and teachers, less about techniques and new gadgets. *Recommended Reading:* Agricultural subjects are redemptive antidote to religious abstractions. *The New Testament:* Know the New Testament; eat it, drink it, think it, sweat it, pray it, use it! *All in All:* The Lord sows and reaps over the lands of history; where crops are a failure, he may plow it under; where the harvest is good, he may put it into his barn. May you all be rewarded with a good clump of hay!

PAUL GIA RUSSO

Milwaukee, Wisconsin

Shortly after graduation I came to Alexandria, "The Cathedral Church of Minnesota" and "The Vacation Spot of the Middle West." They've been a grand ten years. All debts are now paid, and we have invested funds. The budget is four times what it was the first year. We now have an R.E. director full time. We have church at 8:00 A.M. and 10:30 A.M. nine months of the year, and Sunday school and church attendance have more than doubled. We have three girls: Judith, eleven, Kathryn, seven, Joyce, two. We leave January 15 for a month in Arizona. After ten years, the work is just beginning to pay off.

Let all ministers in process devote themselves to preaching, sermon preparation, the pastoral ministry, and church administration. And let the faculty train them in pastoral calling, ministry to the sick, counseling the troubled, and business organization. There has never been enough practical help in these areas.

EDWIN C. JOHNSON

Alexandria, Minnesota

After leaving the Seminary I was minister for three years of the Community Congregational Church of Oswego, a suburb of Portland, Oregon. Then followed five years on the faculty of Lewis and Clark College, Presbyterian, in Portland; with a six-month leave of absence when I edited *Social Progress* and other social action material for the Presbyterians at the national headquarters in Philadelphia.

Since last September I have been assistant minister of the Church for the Fellowship of All Peoples in San Francisco, where Dr. Howard Thurman is minister. Five years ago Dr. Thurman left his deanship at Howard University because he felt that "union of men and women in religious fellowship" was the most important task challenging the church today.

President-Emeritus Albert W. Palmer speaking on "The Preacher as a Theologian"

This photograph and those that follow were taken during Ministers' Week, 1950.

A Corner of the Contemporary Religious Arts Exhibit

Professor Paul Tillich Delivering the First of the Lectures on the Alden-Tuthill Foundation

Student Panel on the Ministry Today

(Left to right:) Edward Trindle, Arthur Christofersen, Robert Allard, Donald Berry, Jan Hermelink (World Fellow from Germany).

Margaret Palmer Fisk of Hanover, N.H., in an Ascription of Praise—
Portraying the Rhythmic Beauty Inherent in Christianity

From 35 the membership has grown to more than 350 (60 per cent Caucasian, 40 per cent others) and is already overflowing the church building purchased a year ago. I am assisting in the development of our own curriculum and family worship service; and I edit the quarterly magazine, *The Growing Edge*.

Always I have been most grateful that at the Seminary I discovered the creative powers which I and all men possess. I hope workshops in art, drama, music, dancing, are always filled —with awkward but blossoming ministers. The work in counseling and psychotherapy has been of very great value to me, especially that taken with Dr. Carl Rogers. But that which I now feel is most important of all is an area of "not-study": the *experiencing* of religion as opposed to the study of it. The Seminary itself can do little about this except provide an atmosphere; only the individual can know his own need and respond to that imperative.

ADENA JOY

San Francisco, California

Edith and I moved to Sandwich, Illinois, during August, 1940, where we enjoyed almost three years ministering to the good people of the First Congregational Church and where Mary Louise and Charles joined the family caravan. This was followed by twenty-nine months' duty as a U.S. Army chaplain with the Twenty-eighth Infantry Division in Europe, during which time I attended the annual conference of the Congregational Union of England and Wales in London, meeting Sydney Berry, Nathaniel Micklem, Leslie Cooke, and Sir Stafford Cripps. Returning from the service, I accepted the call to my present pastorate at Prophetstown, Illinois. I have been privileged to attend the Religious Radio Workshop at C.T.S. Then I photographed activities at Pilgrim Park and Tower Hill and made the audio-visual presentations of these camps. And last year I was moderator of the Congregational and Christian Conference of Illinois.

Sperry and Trueblood remind us we need less emphasis on the Word and more on the words of Jesus. That is the first area I would suggest for theological students, especially their personal, devotional study of the life and teachings of Jesus. Second, theology both as a discipline and conviction. Third, the purpose of religious education, which I am convinced must be indoctrination, and the content which will provide our children and youth with the essentials of the Christian faith.

GEORGE O. A. MCKINLEY

Prophetstown, Illinois

Since graduation we have had fruitful pastorates at El Paso and Springfield, Illinois, completing major remodeling projects of parsonages and church plants in both places. In November, 1949, we came to Fairmont, Minnesota, to a challenging field full of promise and a lovely new parsonage by a lake. Aside from ministerial accomplishments, as we look back our travels dominate the picture. Each vacation, Charlotte and I, Joan, thirteen, Judith, eleven, and Janet, eight, pack our camping equipment, tent, air mattress, gasoline stove, portable icebox, etc., and start out. We have been from the Atlantic to the Pacific and from Canada to Texas. These experiences are invaluable for inspiration, sermon material, emotional, spiritual, and cultural growth, relaxation, and just plain family fun. In 1944 I had the privilege of attending Sylvandale and in 1949 LaFôret—I recommend them highly.

In answer to the second question, I would recommend more preparation in three areas of the ministry: (1) The use of the Bible in preaching. I have discovered an articulate desire for scholarly information, and the additional study which I have done for this area of my preaching has satisfied a spiritual deficiency in the religious life of my people. (2) I would recommend formal instruction in public relations. Business firms consider it a good investment to train representatives in this area. There is as great a need in church work for formal instruction in how to meet the various problem situations as there is in the business world. (3) The minister needs more intensive training in the church school—the general Sunday school instruction is woefully behind times. I have felt a need for a closer correlation among worship, preaching, and religious instruction.

EVERETT MANES

Fairmont, Minnesota

From Port Washington, Wisconsin, to Lansing, Michigan, to Minnehaha Church in Minneapolis, Minnesota, where we have been four years. Seeking justice for racial minorities, working to improve city government and public schools, discussing with labor leaders community problems, and seeking ways of making Christianity more widely applicable in our community affairs—perhaps that sums up where many of the happy hours have gone in the last four years. Our family—Phyllis (the better half), active in P.T.A., parent education work, and music; David, fourteen, scouts, stage crew work at junior high, and P.F. at church; Marilyn, seven, and in second grade, just starting piano lessons; Jo Ann, almost four—the live-wire of the family.

What three or four areas would I recommend to students? Bible, church history, social ethics, theology. Not necessarily in that order, but all those fields are important. Too few men today are really preaching or living a ministry which shows the relationship of Christianity to what happens every day of the week. Perhaps that is something too many of us missed in the Seminary. I don't know what to suggest to overcome this, but more Christian conviction is needed among ministers today.

RUSSELL E. MYERS

Minneapolis, Minnesota

Lured by the possibilities of a missionary career, Marilee and I proceeded to the Philippines at Christmas time, 1940. Almost five years later we landed back at Los Angeles, having spent a year in a variety of jobs on Mindanao and Negros Islands, two years in guerilla territory, and fifteen months in the hands of the Japanese.

Starting over again, I plunged into graduate study and in the course of time received the first Ph.D. degree ever granted in sociology at the University of Texas, with a dissertation on "The Internment Camp." Since September, 1947, we have lived in Claremont, California, where I teach sociology at Pomona College. Our eldest son, Larry, was born in the Philippines shortly after the beginning of the war. Charles was born after our return to the United States. The next son will be born in Claremont.

Since I have not had ten years in the ministry, I can recommend fields of study for ministerial preparation with great freedom. Here goes, in order of importance: (1) The Christian tradition, including biblical literature and the cultures in which it was produced. (2) Theology, or how to think systematically and critically abut the issues of Christian faith. (3) Social psychology, the whys and wherefores of human motivation. (4) Social organization, the nature of society and the significance of varying social orders. Anyone who does not like this can reverse the order and still come out with a good minister.

ALVIN H. SCAFF

Claremont, California

A B.D. one day, a wife (Mary McDermott, C.T.S. 1939–40) the next. Ten years since has taken us through three pastorates—Daleville, Virginia, Holmesville, Nebraska, Russell, Kansas (Congregational)—interspersed with a year at the Divinity School, a summer at Camp Minnesing with Dr. Henry Burton Sharman, and an interlude as an occupational therapist at the Menninger Foundation in Topeka, Kansas. A return to the cloistered academic life took us to Pendle Hill for a year, where I wrote my Ph.D. dissertation on the Quaker church idea, then to Hamline University, St. Paul, and now for two years at Carleton College teaching philosophy and religion.

I found hardest to communicate in the pastorate, and most essential now as a teacher, an understanding of the nature of Christianity, the message of the Gospel. This means theology in its wider and true sense in its biblical, historical, and philosophical background. The message is fundamental. Not as a formula solving all philosophic questions, but as the spiritual and intellectual discipline of making the Christian assertions about God and his ways with men relevant to life and life relevant to the Gospel. It is the discipline of seeing theology from the inside as the struggle to relate life to the claims of the Gospel so that each illumines the other. My education began in the discovery with the help of Dr. Pauck that theology is not a system but a life lived. It has continued in the classroom and elsewhere as mind meets mind, and heart is bound to heart

in the shared experiences of the common ventures of our life, for it is here that communication is achieved.

EMERSON W. SHIDELER

Northfield, Minnesota

Since leaving the Seminary, Mrs. Woomer, Quentin Earl, nine, Nancy Jane, five, and myself have moved three times and are now located in the small town of Blissfield, Michigan, surrounded by some of the best farming land in the nation.

It is difficult to prescribe for students lacking ten years' experience, but if I were in the Seminary again, I would make a thorough study of the great doctrines of the church and preach them in the language of our time. The diligent as well as the average church-goer does not know the great foundational doctrines of the church: God, Jesus Christ, Holy Spirit, Faith, Sin, etc.

Second, I would lay in store some primary theories as to how people can best be understood and appreciated for what they are. I would begin early to pray for patience to endure and wait until they begin, to get ready, to prepare, to act. "Teach me the patience of 'unmoved' people."

Third, I would prepare myself to give a liberal interpretation of the Bible. Too many people in liberal churches have traditional and conservative concepts of the scriptures. In their estimation for a minister to give a liberal interpretation is to depreciate it. The Bible needs to speak to the people of our time, and this can best be done by the liberal minister, living, preaching, and teaching it.

GEORGE Q. WOOMER

Blissfield, Michigan

New Seminary Director
C. VIRGIL MARTIN

The Board of Directors has been strengthened by the election of C. Virgil Martin to its membership on December 8, 1949.

A graduate of Illinois Wesleyan University and then Alumni Secretary and Business Manager, Mr. Martin has a keen appreciation of educational problems. Later becoming associated with the American City Bureau in its fund-raising campaigns, he gained a firsthand knowledge of development programs for colleges over a wide area.

As manager of the Indianapolis Community Fund he distinguished himself and was called to the Community Chests and Councils of America, after which he directed the Greater New York War Fund, and came from there to the department-store field, being now the General Superintendent of Carson Pirie Scott and Company of Chicago.

Mr. Martin is a member of the First Congregational Church, Western Springs, Illinois, of which the Rev. Edward F. Manthei, C.T.S. '38, is minister.

ALUMNI NOTES

Compiled by DANIEL D. *and* EULALIA WILLIAMS

1949. *Edward Hawley* is now associate minister of the First Church of Christ, Oberlin, Ohio.

1948. *Lester Sperberg* broke ground for the New Kirk of Bonnie Brae in Denver, Colorado, on September 25, 1949. The first unit of the new church has been designed in a distinctive modern style. At present church meetings are being held in the Sperbergs' home, 1101 South Elizabeth Street.

1948. *Grafton Thomas'* new ministry will be in Berlin Heights and Florence, Ohio.

1947. *Rikki Brown* writes from his parish in Lanarkshire, Scotland "Gradually, I am doing some of the things in the church that I want done. In addition to the mimeograph, we have bought an Aldis film-strip projector. A chance remark has brought the gift of a new communion table, and this has inspired three members of the church to present oak chairs to match the table."

1947. *Orville Hepler* was installed on November 6, 1949, as minister of First Church, Gary, Indiana.

1947. *Richard Trotter* comes to Mendon, Illinois, from Andover-Newton Seminary.

1946. *Doris Greaves* began her new work as director of the nursery-school project in Maywood Plymouth Church, on December 1. *Truman Morrison*, '47, is minister.

1945. *John W. Abbott*, who is assistant secretary of the Rhode Island Council of Churches, will also serve as part-time pastor of the United Church in East Providence.

1945. The *Howard Boardmans* are moving to the North Church in Amherst and the Second Church in Hadley, Massachusetts.

1945. *Serge* and *Doris Hummon*, after several years in a larger parish in northern Michigan, have moved to Arena and Black Earth, Wisconsin.

1945. *Fred Spyker* was installed on September 11, 1949, in the church at South Royalton, Vermont.

1944. From *Chris Garriott:* "We are in our sixth year with the St. Paul Community Church of Homewood. A new $20,000 parsonage is now nearing completion, and within the next month we are beginning a remodeling project on the church which will give us twice as much space in our church as we now have. The old manse is being transformed into an educational unit."

1943. The *Ralph Kesselrings* sent Christmas greetings from the Anglo-Chinese School at Ipoh, Malaya.

1943. *Everett* and *Geneva Parker* have a new son, Truman, born December 23, 1949. "He is a carbon-copy, pocket-edition of me," says Everett.

1942. *Olaf Stoeve* is moving from First Church, National City, California, to Grace Community, Boulder City, Nevada.

1941. *Philip Pennington* is now at the First Congregational Church of Flagler, Colorado.

1939. Friends of *Albert Ickler*, who was an exchange student in the Seminary, noticed his letter to *Advance*, in December, sending his thanks for the copy of the magazine which he is receiving and suggesting that church groups could perform a service by sending additional subscriptions to friends in Germany.

1938. *Dale R. Wellbaum* has become minister of the church at Fiatt, Illinois, in addition to his responsibility at Canton.

1937. *J. Albert Clark* is now director of religious education and youth work for the Ohio Council of Churches, 63 South High Street, Columbus 15, Ohio.

1936. *Nels Nordstrom* is the new director of the Northern Area of the Congregational Churches in Illinois. His residence will be in Princeton.

1935. *Harold Cram*'s new address is P.O. Box 150, Honolulu 10, T.H.

1933. *Esther Ewell*, who has been director of the Council of Christian Education in Elgin, Illinois, has accepted an appointment as director of Christian education at the First Church

in Billings, Montana, and will begin her work about the middle of February.

1933. *Arthur Green* has undergone a serious illness and will make his home with his daughter, Mrs. Lee Payne, Route No. 1, Willmar, Minnesota.

1933. *Clyde Wilcox* has concluded his eleven-year pastorate at St. Clair, Michigan, and is now minister of the First Congregational Church, St. Johns, Michigan.

1932. *Reginald Helfferich* writes from Germany: "I came to Europe the first of January as European Deputy Director of Church World Service Displaced Persons operations and as United States Director of the World Council of Churches Refugee Division." He adds: "I never worked so hard in all my life."

1932. *Charles Franklin Parker*, minister of the Congregational Church in Prescott, Arizona, is the author of *Come unto Me*, a book of meditations, based upon photographs of the national parks, and selected verse, published by Rinehart. Word comes that the book is selling very well and is a beautiful example of bookmaking. Mr. Parker is listed in the new *Who's Who in the West.*

1932. *Carl Herrman Voss* is moderator of Sunday afternoon broadcasts over WLIB, New York, at 4:45 EST entitled "American Christians Present Israel." He is also teaching a course at the New School for Social Research on "Problems Facing the New State of Israel."

1930. *Ralph Veit* is moving from Hawaii to Atascadero, California.

1929. *Ezra* and *Jessamine Young*'s Christmas letter told of their work in Turkey and included an account of a meeting between Dr. Visser 't Hooft and the patriarch of the Greek Orthodox church which Ezra attended. Address: Dostluk Yurdu Sokak, 18, Belediye, Istanbul, Turkey.

1927. *John F. Corpe*, after many years of outstanding service at Green Street Church, Chicago, moves to the Mont Clare Church in Chicago.

1924. A committee of the First Congregational Church of Los Angeles planned the program of the celebration of the fifteenth anniversary of *James Fifield*'s ministry in the church, which was held on January 8. During these fifteen years the membership has grown from 1,875 to 4,364. The building indebtedness of $701,200 was paid off in 1942. The operating budget has increased from $42,000 to $250,000 a year. Tributes from many notables, including Raymond Waser, Cecil B. De Mille, Rupert Hughes, and a message from Senator Arthur H. Vandenberg, formed part of the anniversary program. One of Dr. Fifield's sermons is included in Harper's *Best Sermons of 1949–50.*

1922. The *Richard Keithahns'* recent letter contained a detailed account of their work in India. Some of the personal news includes the following: Richard writes: "I am on the Rural Development Board of the Madras Province. . . . I am on the All-India Village Industries Board. . . . We have most remarkable coworkers. . . . We cannot tell you how much we appreciate our Scot Bishop, formerly a Presbyterian. . . . Mildred has been teaching at the American School, Kodaikanal. . . . Mearl Marie is now at the Cottage Industries Center. . . . Richard completes his high school in May. . . . Ruth starts junior high in January."

1916. *Jonathan H. Hochstatter* was installed on November 13, 1949, at St. Mark's-Storrs, Cincinnati, Ohio. The sermon was preached by *Homer Yinger*, '38

1915. *Harry C. Kuhnert* is now in the church at Nekoosa, Wisconsin.

1908. *Augustine Jones*, who studied in Edinburgh as Seminary Fellow after graduating from C.T.S., is in a hospital in Oakley, California, recuperating slowly but steadily from paralysis. He and Mrs. Jones may be addressed at Route 1, Box 95, Oakley, California.

1908. *E. C. Knapp* has written of his recent visit to Canada, during which he studied the United Church of Canada. He is living at Blissfield, Michigan (R.F.D. 1), and is caring for his father, who is now one hundred years old.

1903. *C. Arthur Jevne* resigned from the Ivanhoe Congregational Church, after twenty-six years of service, July 31, 1949. With his youngest son he is building a home at 146 East Maple Street, Villa Park, Illinois. Mr. Jevne's statement of resignation included these

words: "The church has already adapted herself to several changes during the past twenty-five years that would have ruined a church less strong than Ivanhoe. She is passing through another change right now. God grant her such leadership that Ivanhoe Church may meet the challenge of the New Age. I hand back the privilege that has been mine since 1923 in the confidence that God will."

1902. *Arthur A. Moore*, 1557 Hawthorne, Waterloo, Iowa, lost his wife after a long illness on November 9. Mr. Moore expects to go to Dallas and spend the winter with his son. This word comes through *Fred R. Bush*, also of the class of 1902, who is at Route 5, Rochester 11, New York.

1898. *Robert Storrs Osgood* has returned from Mexico, and his permanent address is 183 Third Avenue, Chula Vista, California.

In Memoriam

1888. *Edwin Sidney Pressey*, who was a student in the Seminary for some time in the 1880's, died on November 27 in Columbus, Ohio, at the age of ninety-three years. This word comes from his daughter, Miss Julia C. Pressey.

1908. *Edward L. Reiner*, who had been in retirement since 1940, died on December 16, 1949. The funeral was held in the Waveland Avenue Congregational Church, Chicago, which he served as minister for twenty-eight years. He was a native of Cincinnati, served churches in Chicago, and traveled extensively in the interest of the Christian Endeavor Society. He was widely known and greatly appreciated, especially for his work among young people.

BOOK REVIEWS

The Reawakening of Christian Faith

By Bernard E. Meland. Macmillan, 1949. 125 pp. $2.00.

Dr. Meland believes that the present religious situation opens for many of our contemporaries the possibility of a deeper understanding of the Christian faith. His own contribution to this understanding consists in an interpretation of the Christian faith from a point of view which differs both from the narrow naturalism of the nineteenth century and from the neo-orthodox position. Meland speaks as one who is acquainted at first hand with the important aspects of American culture and who is determined that the reaffirmation of Christian doctrine shall be kept relevant to the concerns and the valid appreciations which are present in the culture.

Meland is no slavish adherent of "scientism" in his proposal for preserving the cultural import of the faith. One of his major contentions is that our human reason reaches the limit of its power quickly. One aspect of faith is its openness to the unfathomed and baffling depths of life which go beyond our knowledge. He returns often to the theme of death as representing the radical boundary to all human security. And Meland also holds that scientific philosophy and theology have given too little attention to the problem of sin.

While recognizing these difficulties in expressing faith in rational terms, Meland does not reject philosophy. He believes that we must have a general concept in relation to which the traditional theme of creation and redemption can be given its experiential content. He finds such a concept in Whitehead's doctrine of the creative working of God. One chapter is devoted to a skilful working-out of the implications of the idea that God persuasively leads the world toward higher good through the tender nurture which works amid the chaotic circumstances of life.

Dr. Meland does not deal here with the ethical implications of his position. Some may wonder, as I do, whether in the realm of ethics he would continue to emphasize the romantic more than the realistic aspects of Whitehead's doctrine. For example, how far can men confine themselves to persuasion rather than coercion in concrete historical movements? An analysis of this problem would add additional weight to Dr. Meland's position; and it would also make even clearer the significance of his emphasis on the redemptive power of God.

One of Meland's remarks on the need for a constructive philosophical approach to theology is so pertinent to the concern which is widespread in our Federated Theological Faculty that I should like to quote it. Speaking of the conception of God as creative process, Meland says: "The force of this perspective has been minimized, no doubt, beyond the technical areas in which it has been formative, by the very fact that it has been essentially constructive in its effect upon thought. Creativeness is neither as evident nor as exciting as combat or destruction. Growth occurs unobserved; destruction arouses a multitude."

These are wise and reassuring words. This book is a milestone in Dr. Meland's own distinguished contribution to that new perspective, and it will serve as a focal point for the thinking of many of his readers and colleagues who are moving in the same direction.

Daniel D. Williams

Man's Disorder and God's Design

"Amsterdam Assembly Series." Harper, 1949. 228 pp. $5.00.

The First Assembly of the World Council of Churches

Edited by W. A. Visser 't Hooft. Harper, 1949. 271 pp. $3.50.

The omnibus volume of the Amsterdam books presents in a convenient form the papers which were prepared as the basis of the Amsterdam Council's discussion on the nature of the church, evangelism, the church and economic life, and the church and the political

order. Whoever has not looked at these discussions does not know the present state of Christian thinking. This volume should serve as an excellent means to introduce the lay people of the churches to a consideration of the burning issues faced by Christians all over the world.

The report of the First Assembly of the World Council of Churches conveys a good picture of the setting and the work of the Amsterdam Council. It also contains a full analysis of the structure, organization, and specific nature of the World Council of Churches. Henceforth, no one can speak of this ecumenical organization unless he is acquainted with this report.

WILHELM PAUCK

CHRISTIANITY AND CIVILISATION

By Emil Brunner. Scribner's, 1949. 147 pp. $2.50.

The second volume of Brunner's Gifford Lectures is even better than the first. He demonstrates the relevance of his general thesis—that modern civilization is in a crisis because its carriers (modern men) have become estranged from the Christian faith—by an analysis of the present problems as they are encountered in specific areas of the cultural life, technics, science, tradition, education, work, art, wealth, social custom and law, power. Brunner is aware of the fact that he may have transcended his own competence in treating so many specific themes, each one of which has its own intricacies. I dare not judge whether he is more or less competent in his analysis of the various areas of the cultural life (I can only say that his chapter on tradition strikes me as being better than that on science, that on education than that on art, that on work than that on wealth, etc.). But I think that every reader will acknowledge that it is impossible to show the meaning of the nature of "the Christian responsibility for civilization" (to use a phrase coined by C. C. Morrison), unless the spiritual character of every cultural endeavor is concretely analyzed.

Going beyond and supplementing the second part of his work in ethics, *The Divine Imperative* (his *best* book!), Brunner describes and evaluates the historical and contemporary situation in the several cultural areas. He shows Christian (Protestant and Catholic) failures with great clarity. Of special value is his insistence on the cultural damage that the Protestant neglect of community has done (cf. the chapter on education). He also makes clear how the process of secularization has led to depersonalization and dehumanization. He even dares to suggest ways out of the present cultural dilemma. Some of his suggestions in this respect are open to serious doubt; for example, his opinion that socialism must inevitably involve dictatorial totalitarianism. Others imply that he is really unable to show a way out of conditions which have grown out of historical developments of secularized culture; he appears, for example, to regard big cities as the embodiments of all that is bad in modern civilization, but he does not say how, since they are there, they can be brought under the sway of the Christian spirit.

All ministers ought to read this book. It will guide them into much anxious and productive thought.

WILHELM PAUCK

THE REVELATION OF SAINT JOHN THE DIVINE

By Ronald H. Preston and Anthony T. Hanson. Macmillan, 1949. 145 pp. $2.25.

Here we have another volume in the series known as the "Torch Bible Commentaries" to put beside the *St. Mark* noticed in the preceding issue of the REGISTER. Treatments of the Apocalypse like this one and like those by E. F. Scott (*The Book of Revelation* [1940]) and Adam W. Burnet (*The Lord Reigneth* [1947]) aid in clearing up misunderstandings so general with regard to this strange book. In the New Testament, the authors point out, it is only this last book which does for the reader what so many books do in the Old Testament, namely, interpret the relation of God's people to the international scene and to world events and forces. The present volume fulfils its purpose of interpreting the Apocalypse for the Christian extraordinarily well. As distinct from the two books mentioned above, it follows the method of a commentary, treating a few verses at a time. Very penetrating analysis both of

the method and of the message of the writing is offered, and the style is appealing. We especially draw attention to the section in the Introduction dealing with John's literary technique. After speaking of the use of "archetypal images," of colors, of apparently disconnected detail, and of dream elements and the fantastic, the authors say: "A generation which is getting more and more used to surrealist art (it is now markedly influencing advertisements and even variety technique on the radio) ought to feel more at home with John's surprising images and juxtapositions than some of its more matter of fact predecessors."

AMOS N. WILDER

THE ANCESTRY OF OUR ENGLISH BIBLE

By Ira Maurice Price. 2d rev. ed. by William A. Irwin and Allen P. Wikgren. Harper, 1949. 349 pp. $3.75.

The first edition of this book was published in 1907. Dr. Price revised it in 1934. It must surely come close to heading all the general one-volume surveys of the history of the Bible in use in this country. And now we have another revision by Professors Irwin and Wikgren and the thirteenth printing. The work has been a University of Chicago product throughout. By "history of the Bible" is meant, as the subtitle indicates, "An Account of Manuscripts, Texts, and Versions of the Bible." This is a careful and detailed work. It is one thing to have a popular sketch of such matters as the Septuagint, the Vulgate, the great New Testament manuscripts, or the work of Tyndale or the present revisers. It is another thing to have, as we do here, a discriminating, scrupulous treatment of these matters, with use of the most recent discoveries and research. The work is divided into three parts: the Old Testament, the New Testament, and the English Bible. It contains fifty-three illustrations. It is a manual of knowledge, but it also makes fascinating reading. The role of the writings of the Bible through three millenniums in their production, transmission, and translation is vividly evoked. We get here a high sense of the preciousness of these testimonies to generations of men, and we owe a debt of gratitude to our teachers and colleagues who have achieved the competence to describe and assess the whole process with this degree of responsibility.

AMOS N. WILDER

PERSONALITIES IN SOCIAL REFORM

By G. Bromley Oxnam. Abingdon-Cokesbury, 1950. 176 pp. $2.00.

This is a book written for and about our contemporaries. All six of the characters have made or are making their great contributions to society in our own period. Sidney and Beatrice Webb, Gandhi, and Walter Rauschenbusch, effected their greatest influence during the first half of the twentieth century. The other two, David E. Lilienthal and Albert Schweitzer, fortunately still live to influence our own generation.

Obviously, what G. Bromley Oxnam is attempting in this brief but stirring volume is to confront the mid-twentieth century with vivid evidence that the prophetic spirit is very much alive. The account of these six prophets, to which certainly many others could be added, gives the lie to the assumption that heroic living is unrelated to the culture of a technological era. Each of these personalities has made his contribution both because of and in spite of the age of science.

The orthodox religionist will look in vain for a uniform pattern of religion. There is none. Yet it is prophetic religion which saturates the thinking and the action of all six. Of the six, one is a Jew, one a Hindu; yet it could be said of all of them that they truly reflect the spirit and purpose of him whom Christians call Lord and Master.

If one is looking for biographical data, he will be forced to look elsewhere. With the exception of a few brief references to the early life of the respective persons, these accounts deal primarily with what that early life produced. Oxnam has given here an analysis of the present contribution of these prophets to be used for the present and the future. These personalities and others who share their convictions and dedication will be the ones our grandchildren and their grandchildren will read about when the "popular" figures of our day are ashes and forgotten.

VICTOR OBENHAUS

CALL TO CHRISTIAN ACTION

By D. R. Sharpe. Harper, 1949. 123 pp. $1.50.

With a lifetime record of working for a Christian social order, the one-time secretary to Walter Rauschenbusch, and for the last twenty-five years a pioneer on spiritual frontiers in a great metropolis, has here restated the prophetic message for our time.

It may seem to some that the issues are too simply stated and that their solution fails to take cognizance of the complexities of human life and contemporary society. The author's use of bold strokes in indictment are not unlike the clean-cut analyses of an Amos, a Jeremiah, or of the Carpenter of Nazareth. The call to action implies, first of all, an undiluted conviction concerning the primacy of the spiritual in all of life. With this for a foundation, the church is called to understand the causes of social disorder, to appraise honestly the circumstances in which it finds itself, and to discover anew the resources available to it for the reconstruction of life.

Though himself a denominational executive, he has seen and expressed what fortunately an increasing number of religious leaders have recognized, namely, that a divided Christendom is sinful and is the source of our weakened witness at a time when the forces of evil are increasingly united.

This is a bold book, but its boldness is soundly rooted. It will provide a shock to the complacency of conventional churchmen, but it is also rich in the seeds of hope.

VICTOR OBENHAUS

THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES

Translated from the Greek and arranged anew by John Henry Newman. Abingdon-Cokesbury, 1950. 146 pp. $1.25.

The devotional literature of Christianity is ecumenical in scope, transcending the years. Here, for instance, are the prayers and meditations of an Anglican scholar and bishop of the seventeenth century translated by an Anglican priest of the nineteenth century who shortly thereafter became a Roman Catholic, reissued by a Methodist publishing house, and reported on by a Congregationalist. There is scarcely a page without words and phrases to serve as vehicles or stimuli for anyone's praying. How they enlarge the soul!

A. C. MCGIFFERT, JR.

TOWARD A REBORN CHURCH

By Walter Marshall Horton. Harper, 1949. 122 pp. $1.50.

"Till the Church is reborn, its unity is only in parts and portions." The last sentence of this book reminds us of its title and reiterates its theme, for the author believes that the ecumenical movement may best be understood and appreciated when it is seen as "the *rebirth* of the Church Universal." In a sense a revitalized Christianity must now make its drive upon the world as a whole, upon all nations, in all areas of life. It could do this best as *one* church, but it can only become united as it becomes converted and dedicated.

Dr. Horton gave the Hoover Lectures on Christian Unity sponsored by the Disciples Divinity House at the University of Chicago, in April, 1948. Repeated but with adaptations and new material at the General Council of Congregational Christian Churches at Oberlin that same year, they are now incorporated with additional chapters on Amsterdam and what lies ahead. Beginning his account with Edinburgh (1910), the author describes and analyzes the movement toward unity, delineating the different approaches of Lausanne and Stockholm. Recognizing the establishment of the World Council of Churches at Amsterdam as an important milestone toward the coming Great Church, the author formulates plans for further advance and brings his message to a close with an appeal for "a reborn church in a disordered world." This is a scholarly book on the modern ecumenical movement. It is also critical, vivid, and prophetic.

MERVIN M. DEEMS

THE MAHATMA AND THE MISSIONARY

Selected Writings of Mohandas K. Gandhi. Edited by Clifford Manshardt. Henry Regnery Co., 1949. 140 pp. $2.00.

The general impression among Christians in this country used to be that Gandhi was "not far from the Kingdom of God" in the

sense that he held Christ in high regard and found in the Sermon on the Mount a major directive for his life. This may be true, but it is also true, as these edited writings show, that Gandhi's supreme goal in religion, as elsewhere, was truth. ("God is Truth, but God is many other things also. That is why I prefer to say Truth is God.") He felt that there should be mutual respect and tolerance on the part of devotees of differing faiths. Indeed, many of his opinions, conveniently brought together for us here, recall the admonitions and suggestions of *Re-thinking Missions* (1932). He feels that many missionaries took the wrong path in the Mass Conversion Movement, and he has some solid advice to give prospective missionaries: "To the missionary I would say: Just forget that you have come to a country of heathens, and think that they are as much in search of God as you are. . . . At the end of reading the Bible, let me tell you, it did not leave on my mind the impression that Jesus ever meant Christians to do what the bulk of those who take his name do. The moment you give up the attitude of religious imperialism the field of service becomes limitless."

We are indebted to Dr. Manshardt for culling these selections from the writings of a choice spirit and for his own clear introductory chapter explaining what Gandhi was about and strenghthening some of the Mahatma's contentions. As the compiler puts it: "The conventional missionary approach, which seeks to bring about religious unity at the cost of cutting off the creativity that springs from a vitalized diversity in religion, is outmoded. Isolationism has had its day, whether in religion or politics. Similarly, imperialism is passing. The future lies with the co-operator." The editor has given the sources of his selections and has thoughtfully provided a glossary of Indian terms.

MERVIN M. DEEMS

JAPAN BEGINS AGAIN

By William C. Kerr. Friendship Press, 1949. 180 pp. $1.50.

The spotlight of the Far East is upon neither China, nor Formosa, but Japan. Can a nation which was still largely medieval in mid-nineteenth century and then progressively became the foremost power of the Far East and one of the great powers of the world—can such a nation, suffering ignominious defeat and occupation, get back on her feet? What part has Christianity played in Japan's history and what are the chances for the Christian Gospel among its people? The author of this book has worked among Japanese in Korea and is now adviser on religious affairs to occupation officials in Japan. He knows Japanese history, but he has, in addition, an appreciation of that spirit which characterizes the culture of the people.

I know of no better report on Japan than is to be found within these pages. They tell concisely and statistically the progress of civilization, the ravages of war and defeat, and the beginnings of a new life since 1945. Throughout the entire book the important part which religion has always played in Japanese life is made central in the story. Christianity, if it is made effective in the socioeconomic and political (national and international) areas, has now a great opportunity. I heartily commend this book to all ministers and would have them recommend it to their laity.

MERVIN M. DEEMS

ADDRESSED TO CHRISTIANS: ISOLATIONISM VS. WORLD COMMUNITY

By Floyd H. Ross. Harper, 1950. 154 pp. $2.00.

Dr. Floyd Ross, head of the Department of Religion at the University of Southern California, attempts to show that a Christianity which looks to its past and makes exclusive claims cannot usher in world community. He asserts that "a revolution is needed in all the traditional religious institutions of our time which will transform them from repositories of the faith of the past into bridges across which all honest men may tread into the wider fellowship of all mankind."

He proceeds to prove his point by distinguishing between the disciple, who is the devotee of another's faith, and the pilgrim, who is an explorer of the way. He marshals evidence to show that the New Testament church was an exclusive community and that this exclusiveness characterized most of the Church Fathers, the Roman Catholic church through-

out its history, and was present in the Reformers. He analyzes contemporary theological developments to show that they too continue isolationism as contrasted to world community.

Like every author with a thesis to demonstrate, he finds proofs in unexpected places, sometimes where those with another point of view will find contrary proofs. His use of Meister Eckhart as an example of true catholicity is of special interest to me and is driving me to a study of Eckhart himself, for one wonders how such a spirit could have been tolerated within the church.

This is a radical book. It asserts that many of the assumptions of orthodox Christians defeat the hope of world community. It should not be ignored, however, by those who will disagree most violently with its conclusions, for everyone who desires the unity of mankind should read what Dr. Ross has to say and face the issues which he raises.

BRYANT DRAKE

Chicago

SIGNS OF HOPE IN A CENTURY OF DESPAIR

By Elton Trueblood. Harper, 1950. 125 pp. $1.00.

In such earlier writings as *The Predicament of Modern Man* and *Alternative to Futility* Elton Trueblood made profound analysis of the ailing condition of our modern civilization and of the directions in which we should move.

This latest volume in a truly notable series reveals his discernment of some of the more encouraging aspects of the present-day Christian movement. Although he does not minimize in any way the seriousness of our inner decay and the possibility of catastrophe, he finds signs of a fresh burst of spiritual life which might constitute a new Reformation.

One of these hopeful signs is the new vigor in theological thinking which has gained impetus from neo-orthodoxy but which is much broader in scope and influence than any one school of thought. Another is the dynamic in the ecumenical movement which already sheds light in the world's darkness, even though it is scarcely a generation old. The renewed vitality in lay religion is declared to be a third encouraging sign. A fourth is seen in the rise of little groups of committed people, so powerful because of their disciplined togetherness in Christian witness that they may be truly redemptive in effect.

This little volume provides a much-needed spiritual tonic. It cheers the heart and stirs one to want to share the vital movements which are described. It does this without indulging in shallow optimism or wishful thinking.

WILLIAM EARL BREHM

Des Plaines, Illinois

THREE BOOKS ON THE SCRIPTURES

In the Beginning. By Solomon Goldman. Harper, 1949. 892 pp. $5.00.

The Bible and Human Rights. By Kathleen W. MacArthur. Woman's Press, 1949. 95 pp. $2.00.

The Book of the Twelve Prophets, Vol. II. By Julius A. Bewer. Harper, 1949. 112 pp. $0.75.

The first of these books deals with Genesis and bears abundant testimony to its author's great learning, prodigious research, and enthusiastic love for the Bible. Dr. Goldman rejects the conclusions of the Wellhausen school and argues for a much greater antiquity for the documents of Genesis. His own final judgment is thus stated: "In the midst of so much disagreement, theorizing, and conjecturing, why not also, on the one hand, venture a guess that the patriarchs and Moses had a share in the composition of Genesis and, on the other, humbly acknowledge that the original character of the documents embedded in it, and the approximate age or ages in which they were composed lie, despite our labor and sciences, beyond our ken." The larger portion of Dr. Goodman's book, some six hundred pages, is made up of a stupendous collection of "Echoes and Allusions" to verses or topics in Genesis, as found in other portions of the Bible and in universal literature.

Miss MacArthur's treatise might well find a place on a minister's library shelf next to books on the Hebrew prophets. The latter may inspire him with a passion for world peace, righteousness, and justice in the abstract; this

book will jostle him out of his complacency, stir his conscience to enter the fight for a better society, and reveal to him lines of practical and definite action. Incidentally it may suggest to him some prophetic sermon topics and even prompt him to organize a Bible class with this book as a text to reveal unrecognized social obligations and to give expert guidance in the fulfilment of them. Dr. MacArthur may not be a biblical scholar in the technical sense of the word, and one may not always agree with her interpretation of a biblical passage, but she has searched the scriptures most diligently and intelligently and finds most convincingly in their teachings the sure and indispensable basis of human rights.

Professor Bewer more than fulfils the high expectations of all those familiar with his reputation for thorough and accurate scholarship, profound religious insight, and lucid literary style. His book falls into three divisions: the prophets of the seventh century, those of the Persian period, and the prophets of the Greek period. Each division opens with a clear and comprehensive summary of the political and religious history of the period. Then follows in chronological order the treatment of the prophetic books. This consists of (1) an illuminating introduction to the prophet and the book; (2) a brief outline of the book; and (3) the King James Version, with critical and explanatory footnotes occupying approximately one-third of each page.

The introductions, though necessarily brief, seem amazingly adequate. Each period stands out clearly with its distinctive characteristics. Each prophet takes his place in relation to his predecessors and successors and in the current of religious thought and experience. The validity of the prophet's teaching is brought to Christian judgment, and the great prophetic truths are stated in sentences of crystal clarity. The footnotes are brief and concise and the work of a great textual critic. They give, where necessary, translations of variant and emended texts and supply needed information. The type is clear and the mechanical arrangement such that the notes can be quickly located and easily read. They constitute a very usable and valuable commentary.

On debatable questions Dr. Bewer indicates the general trend of scholarly judgment; he states briefly differing opinions and gives his own preference. He believes, for example, that the lawlessness of Hab. 1:2–4 was in the reign of Jehoiakim; that the agents of Jehovah's judgment (Hab. 1:5–11) were the Chaldeans; that Ezra preceded Nehemiah coming to Jerusalem in 458 B.C.; and that he brought with him the Priestly Code.

This book should prove invaluable to the busy preacher, the seminary student harassed by an Old Testament survey course, and to the Bible class teacher. It is an ideal textbook for the laity to give them an appreciation of biblical scholarship and an understanding of the prophets. It will strengthen and enrich their faith with the prophetic passion for social justice.

CHARLES GORDON CUMMING

Bangor, Maine

CONTEMPORARY THINKING ABOUT PAUL

Compiled by Thomas S. Kepler. Abingdon-Cokesbury, 1950. 442 pp. $4.00.

Every large-scale study of Paul brings out, in one way or another, the knowable and the unknowable elements, the complexity and the unity of his environment, career, personality, letters, and thought. In his anthology Professor Kepler has included fifty-five contributions from as many contemporary (i.e., modern) writers. They are authors of high stature throughout, chosen in nearly equal proportions from the five decades of the twentieth century.

Most of the contributors are New Testament scholars. That is as it should be. Moreover, the list of names is representative of contemporary scholarship. Perhaps one may regret that scholars whose contributions to the study of Paul were not available in English were excluded from the list.

In addition, there are notable selections from the pen of outstanding scholars in the fields of Hellenistic and Jewish religion, and several well-known theologians and preachers are also represented. This, too, is as it should be.

As a result the complexity and richness of Paul is multiplied manifold in this anthology by the richness and complexity of various twentieth-century viewpoints and interests as

they are brought to bear on the understanding and evaluation of Paul.

The selections are appropriately grouped under five headings, environment, biography and personality, letters, theology, and "Modern Evaluations of Paul."

Good anthologies have always been made to serve as guides to intensive and extensive understanding, not as substitutes for it. Since the selections which make up Professor Kepler's anthology on Paul are competent and instructive throughout, many of them being classics by virtue of their brilliance and profundity, the volume may confidently be expected to serve several kinds of readers as a welcome guide to the understanding and appreciation of Paul.

PAUL SCHUBERT

New Haven, Connecticut

YOUTH ASKS ABOUT RELIGION

By Jack Finegan. Association Press, 1949. 192 pp. $2.00.

This is another book in the Haddam House series directed primarily to students and employed young people. Out of the author's experience in classroom, church and home, conference and convention, he has listed the one hundred religious questions most often asked by young people and his answers, in which he has "never tried to give a final pronouncement, but only to reply frankly and honestly." The questions and answers dealing with the same general concerns are grouped together to form chapters dealing with the major areas of religious thought, including "The Spirit of the Quest," "God," "Jesus Christ," "The Bible," "The Church," "Other Religions," "Prayer and Worship," and "Immortality."

The answers are direct and to the point, with the author recognizing the struggle of youth to relate religion to science, philosophy, and history. He seeks to accommodate traditional concepts and practices of religion and find a place for them within the modern world view. Sometimes this will leave young people still struggling for a clear-cut answer. However, this is a good book to put in the hands of youth—individually or in groups!

PHIL ANDERSON

Glenview, Illinois

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE

By William Law. Westminster Press, 1948. 353 pp. $2.00.

"Why is it," asked William Law early in the eighteenth century, "that the common Christian of today is wanting in the depth and fervor which characterized the life of the early church?" This question, addressed to Christian England of two hundred years ago, is equally pertinent to the condition of America in this day when organized Christianity is strong in numbers and potential resources but woefully lacking in spiritual power, and when the discipleship of multitudes of church members is characterized more by lip service than by disciplined devotion. His answer, with its clear call to professing Christians to take seriously the moral and spiritual implications of their faith, is just as badly needed in our day as it was when the words were written.

The effectiveness of this book in answering such a need should still be very real. Its characters are contemporary, its reasonableness appeals to the modern mind, and its earnestness commands attention. Of perennial value, also, are the sections which give instructions in prayer and private devotional practices. The Westminster Press renders genuine service to us all in calling attention to this classic of devotional literature and in making it available in this new edition.

WILLIAM EARL BREHM

Des Plaines, Illinois

THE WEIGHT OF GLORY AND OTHER ADDRESSES

By C. S. Lewis. Macmillan, 1949. 66 pp. $1.25.

Five addresses or sermons by one of the most remarkable men in the church today make this book "a must" for every minister. This is preaching of a kind few if any of us know. Its roots are deep in the fertile past. The branches reach to heaven now. There is promise of fruit in the future.

These sermons condemn much of our preaching, while they show honor and respect for our congregations. We are told that the English laity of every denomination hear Lewis gladly. They are to be commended with

the audiences that make Shakespeare popular. Very few ministers will be able to "lift" these sermons and effectively preach them. Most ministers I know (first of all, myself) would have to evidence considerable growth before a familiar congregation could accept this kind of preaching as their own.

Some knowing our author by reputation may ask, "But what about the *application* of the Gospel?" Rest your fears. This is how the first sermon ends: "There are no *ordinary* people. . . . Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses. If he is your Christian neighbor he is holy in almost the same way, for in him Christ *vere latitat*—the glorifier and the glorified, Glory Himself, is truly hidden."

How would our theology fare if it were judged on the basis of our practiced respect for our neighbor? We seem to hear with their intimations the very words of our Lord: "By their fruits ye shall know them."

Above all, these sermons come from deep and long thought, a profound and zealous faith, a soaring erudition, and a grand-scale attack on some of the most bothersome problems of our faith—problems our congregations ask about often, but which we ministers do not even raise, let alone answer.

From the outcome of Lewis' preaching, it would clearly appear that we are missing the mark. From his exposition of glory that he gives in his first address, the name of which the book carries, to warnings against the world, the flesh, and the devil in the last, Lewis gives a new ring to preaching which I hope will resound from many pulpits.

MITCHELL T. ANCKER

Chicago

C. S. LEWIS: APOSTLE TO THE SKEPTICS

By Chad Walsh. Macmillan, 1949. 176 pp. $2.50.

This is an attempt to explain the expressed thought of the man who has become the most "talked about and argued about Christian apologist in the English-speaking world." The author, while an avowed admirer of C. S. Lewis, gives his critics all the room they could fairly ask for.

Time only will tell whether Lewis can be compared with Johnson. In any case, it is clear to this writer that Chad Walsh is not a Boswell. It is not a question of literary ability alone but, much more, a matter of intimacy and some more comparable genius.

Even so, this is a rich contribution to a better understanding of Lewis, who, in true poetic tradition, phrases distractingly simply the ultimate and sublime. It is almost a necessity if some of us are to read with any light of understanding some of Lewis' works, such as *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*. But Walsh is overzealous when he ventures "the prophecy that the interplanetary trilogy will be one of the few myths of the century that will firmly grip the imagination of future writers and provide them with a treasure trove of symbols." I believe the symbols of the *New Yorker*'s cartoons will fall more likely in this class.

MITCHELL T. ANCKER

Chicago

PREACHING UNASHAMED

By Joseph R. Sizoo. Abingdon-Cokesbury, 1949. 132 pp. $1.75.

The author, who is now president of New Brunswick Theological Seminary, was pastor of two of the wealthiest churches in America. He writes from a store of rich experience, wide reading, deep feeling, and orderly thinking. One should not be taken in by the simple, picturesque, nontechnical prose and a copious store of illustrations. Dr. Sizoo gives more than one profound insight with and without illustrations. Some preachers will look down their intellectual noses at this book because of its popular style. But a year from now they will use these prize illustrations.

But our ministries would be richer if we used his advice rather than his stories. He has a high sense of our calling. He holds high the place of preaching and in defense of his position more than holds his own against the ecclesiastical currents of our time.

If you need some props for a faltering faith in your calling, here are a couple. They are the first and the last sentences of the book: "The History of the Christian Church began that day when a handful of men stood up preach-

ing. . . . The world is not done with the Cross, but the world is done without it. Preach it. . . . The heart of the world is turning to that gospel. God forbid we should trail in the dust men's golden hopes."

MITCHELL T. ANCKER

Chicago

THE MODERN READER'S GUIDE TO THE BIBLE

By Harold H. Watts. Harper, 1949. 524 pp. $3.75.

The Modern Reader's Guide to the Bible was written, as the author states, to help students to discover what it is that "gave the Bible power to command a unique position in our culture for centuries." Professor Watts makes it clear in his introductory chapter that he intends to give no categorical answer to this question but rather to reveal to the seeking reader the materials which are significant for answering this central interpretive question. This purpose, as defined in the author's statement, is well fulfilled in the book. History, literary analysis and criticism, archeology, and ethnology are all drawn into service in the comprehensive treatment given to the various kinds of writing that the Bible contains. The author has devised helpful charts of historical events, which allow the reader to see at a glance the sweep of history, the relation of event to event, and the relation of event to writing. He illuminates his exposition of the Old and New Testament writings by analogies in modern literature and calls upon the reader constantly to put himself into the proper frame of mind to understand a literature based upon an intuitive apprehension of life. Professor Watts asserts as his basic critical axiom that one can understand and appreciate this body of literature only when one has discovered the major "preoccupation" which underlay it, reminding us that the Hebrew narrators, poets, historians, and prophets—all alike—were characterized by a special religious awareness. In primitive life it was a sense of "mana" in certain objects, in natural phenomena and persons. On more developed levels of civilization it was a consciousness of the "divine Other," evoking from the Hebrews fear, or reverence, or fellowship. This special "preoccupation" distinguishes the biblical literature from all other national literatures.

The author takes up, in turn, Hebrew historical writing, fiction or pseudo-historical writing, Wisdom and poetry, prophecy, and drama. In addition to the chapters on the canonical literature, there is a compact and illuminating discussion of the Apocrypha entitled "The Hebrew Insights in the Hellenistic World."

Because the book is so comprehensive in its scope, because it is based upon solid critical study, and because it is written in an easy style and in language that presents no special difficulties to the general reader, it will prove helpful in college classes, in adult education groups, and in individual study. The final chapter, "What the Bible Is: Descriptive Estimate," gathers the whole study up into a unity, pointing out that the common elements and the continuities in the Hebrew-Christian tradition outweigh the diversities, and asserting that the Western world cannot be understood without some grasp upon what the Bible has contributed to it. "To be at ease" in the Bible, says Professor Watts, must precede the assessment of its worth. By using this book as a guide, one may advance toward that much-to-be-desired end. Understanding, rather than kindling warmth, will be this book's gift to its readers, a gift which is in line with the author's stated purpose.

MARY ELY LYMAN

Sweet Briar College, Virginia

THE GOSPEL AND OUR WORLD

By Georgia Harkness. Abingdon-Cokesbury, 1949. 126 pp. $1.50.

Believing that the churches of America could be more effective in proclaiming and communicating the Christian Gospel, Miss Harkness makes suggestions by which the meaning and claims of the Christian faith can be presented in terms that seem vital to the common man. She writes as an Evangelical Liberal who desires to understand the real achievements of the Roman Catholic and the Fundamentalist Protestant.

Some of the needs of modern man are examined. Among such needs are security, con-

fidence, hope, fellowship. The author suggests ways in which the Gospel aims to meet these needs, ways in which it gives answers to questions about prayer, unmerited suffering, sin, and death.

The task of making a significant impact upon contemporary life is in part that of the minister. He will need to make his preaching more doctrinal, more biblical, and more functional. But the layman's task is even greater, for he is the focal point at which the Gospel is to be lived.

A church that has good news to proclaim will need to clarify its thinking about the meaning of the Gospel, and it will need to state its convictions in language that can be understood by the layman. A thoughtful commitment to the Christian life requires a closer linkage between evangelism and theology, and to this task this book makes a helpful contribution.

ROLLAND W. SCHLOERB

Chicago

THE BEST OF JOHN A. HUTTON

Edited by Edgar DeWitt Jones. Harper, 1950. 176 pp. $2.00.

The current series by Harper is notable, both in the selection of influential preachers and in the choice of editors who, by their own pulpit performances, are fully qualified to present the best of the men they study.

The subject of the present work, John A. Hutton, deserves a wider American audience, not only because of his eminence as British preacher, churchman, and editor whose work covered the first half of our century, but because he preaches in a vein acceptable to the American mind.

For the most part, his sermons are expository with a strong contemporary bearing. Concise, imaginative, and convincing, each sermon satisfies the requirements of Augustine that preaching should be plain, pleasing, and persuasive. His prophetic sense leads him often to the Old Testament, while the apostolic, Christ-centered, note is never lacking; and, through all, the currents of his own time flow. He preaches *about* the Bible, but he also preaches *to* life.

The selection of thirty-one sermons is Dr. Jones's distillation from two hundred. Whether these are the best or not would be hard to defend, since the editor admits that his main problem was in deciding what not to include.

GEORGE MILES GIBSON

Chicago

THE CAMBRIDGE PLATFORM OF 1648

Edited by Henry Wilder Foote. Beacon and Pilgrim Presses, 1949. 119 pp.

This booklet contains the addresses, and other papers, related to the occasion of the Tercentenary Observance of the "Cambridge Platform of Church Discipline" at Harvard College under the joint auspices of Congregational Christian Churches and the American Unitarian Association.

The two introductory papers, not read at the celebration—"The History of the Cambridge Platform" by Frederick Fagley and "The Significance of the Cambridge Platform" by Henry Wilder Foote—ably prepare the reader for the addresses given at the celebration.

The principal addresses, delivered by President Conant of Harvard and Professors Perry Miller of Harvard and Roland H. Bainton of Yale, comprise the essence, if not the meat, of the feast. In his address Professor Miller effectively dispels the atmosphere of "the wake" and examines the platform with rewarding realism. This is, by far, the best of the tercentenary efforts. Professor Bainton, under the caption of "The Puritan Theocracy and the Cambridge Platform," gives an interesting but uninspiring summation of three concepts of theocracy: the Jewish, chosen people—a nation; the Catholic, based on sacraments administered solely by priestly class; and the Protestant, resting on inner experience. In his opinion the framers of the Platform wove Calvin into the basic pattern of their theocracy.

President Conant's address on "Force and Freedom in the Seventeenth and Twentieth Centuries" asks but does not answer the question, "Can there be a moral basis for freedom in a world of force?"

President McGiffert's address, given at Chicago Theological Seminary, concludes the

speech-making and is better than most on the stated agenda.

Like much of our preaching about the Gospel, the "Platform" is omitted from the booklet, but, for all that, this material should be known.

ARTHUR D. GRAY

Chicago

THE ATONING LIFE

By Henry Sylvester Nash. Harper, 1950. 112 pp. $1.00.

The volume chosen by the presiding bishop of the Episcopal church for Lent, 1950, is a little book (112 pages) which was first published forty-two years ago; but, in many respects, it is as contemporary as tomorrow's headlines. As one reads the book, he is struck with the essential timelessness of the Christian message. The lines which the author devotes to the Christian understanding of human nature might have been written by Augustine or John Calvin or Reinhold Niebuhr. It is especially significant that those lines were penned at a time when an unrealistic optimism was likely to throw Christian theologians off base. On the other hand, Father Nash's little book serves as a healthy antidote to those in our own day, who, being well aware of man's sinfulness, are less aware of the real possibility of man's redemption. It gives real substance to the claim often made by Christian apologists that the Christian Gospel alone preserves man from an unrealistic optimism or an equally unrealistic pessimism. Father Nash's appreciation of "Christian individuality"—the ground of which is "as deep as God's own being"—also strikes a happy note in these times when, in his desire for meaning, modern man feels urged to throw himself into some cause which will swallow him up.

There is nothing in the book which has not been said many times before—sometimes better but often not nearly so well. Yet, because of the eternal relevance of what the author has to say, the book has a certain freshness about it. You will want to read it, perhaps even to re-read it during Lent. You will find it valuable devotional reading. Congregationalists, Baptists, Presbyterians, or Methodists will read it with as much pleasure and profit as Episcopalians.

ALLEN REDDICK

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:	DIBELIUS, MARTIN. Jesus
	*KEPLER, T. S. Contemporary Thinking about Paul
	NYGREN, ANDERS. Commentary on Romans
	WALLIS, LOUIS. The Bible and Modern Belief
Missions:	FERM, VERGILIUS (ed.). Forgotten Religions
	*GANDHI, M. K. The Mahatma and the Missionary
	GRUBB, K. G., and BINGLE, E. J. (eds.). World Christian Handbook
Philosophy, Theology, and Science:	HAROUTUNIAN, JOSEPH. Lust for Power
	HUGHES, T. H. The Atonement
	MILLER, HUGH. The Community of Man
	*TRUEBLOOD, ELTON. Signs of Hope in a Century of Despair
Practical Theology and Worship:	DICKS, R. L. My Faith Looks Up
	SOCKMAN, R. W. The Higher Happiness
Social Ethics and Sociology of Religion:	BLAU, J. L. Cornerstones of Religious Freedom in America
	HOWE, I., and WIDICK, B. J. The UAW and Walter Reuther
	POWELL, J. H. Bring Out Your Dead
Religious Education:	GANNAWAY, M. W. Story Sermons and Plans for the Junior Church
	KALLEN, H. M. The Education of Free Men
Drama, Biography, and Literature:	DEUTSCHER, ISAAC. Stalin, a Political Biography
	HAYAKAWA, S. I. Language in Thought and Action
	IRVINE, WILLIAM. The Universe of G. B. S.
	MILLER, PERRY. Jonathan Edwards
	*OXNAM, B. G. Personalities in Social Reform
	ROOSEVELT, ELEANOR. This I Remember
	RUGOFF, MILTON (ed.). A Harvest of Folk Tales
	STUART, JESSE. The Thread That Runs So True
	WILLEY, BASIL. Nineteenth Century Studies
	WILSON, D. C. Prince of Egypt

EVAH OSTRANDER, *Librarian*

* Reviewed in this issue.

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